

GRADED BIBLE STORIES

WILLIAM JAMES MUTCH, Ph.D.

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GRADED BIBLE STORIES

BOOK TWO: GRADES 3 AND 4

For Ages Seven to Ten

WILLIAM JAMES MUTCH, Ph.D.

GRADED BIBLE STORIES

WILLIAM JAMES MUTCH, Ph.D.

A series of Bible lesson text books for the eight grades, expressly prepared to meet the wide and growing demand for suitable lesson material for Week Day Church Schools, Sunday Schools and Homes. The Bible as the great source book of religious training is systematically adapted in these masterly little volumes to the needs of the various ages of childhood.

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For Ages Seven to Ten

BOOK THREE:

Grades 5 and 6

For Ages Nine to Twelve

BOOK FOUR:

Grades 7 and 8

For Ages Eleven to Fourteen

NEW YORK: GEORGE H. DORAN COMPANY



GRADED BIBLE STORIES

BY

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WITH AN INTRODUCTION BY

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McCORMICK
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BOOK TWO: GRADES 3 AND 4



NEW

YORK

GEORGE H. DORAN COMPANY

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INTRODUCTION

Why introduce that which speaks for itself? Surely it must be well known to all who teach children, that no stories are more attractive than the familiar classics of the Old and New Testaments! Not only are they stories, but they are on the wonder-plane of children's interest, told with primitive breadth and richness; and they are rich with ethical and spiritual significance.

If this is true in general, how much more is it true of the group of stories found in this volume! Familiar as household words are the names and incidents here. No one can recall what these stories have meant to children in Christian homes in the past generations, to the childhood of yesterday, nor can one consider the literary, artistic, and religious possibilities of such a collection, without a quickened desire to find ways of saving these values to the present and future generations.

This is the unique service of this book, the assembly and classification of the great biblical stories so that they may be readily used by all teachers of children according to the developing needs of childhood. Simplicity of treatment, fidelity to definite aim, and pedagogical insight, have combined to make this method practical, and to bring success to the book of "Graded Bible Stories," wherever it has been used, whether by parents in the home, by story-tellers in the story-telling hour, by Sunday school and Daily Vacation Bible school teachers, or by teachers in the Week-day schools of religious education. In the latter this book is finding a rapidly extending field, and to the needs of such schools it seems to be peculiarly adapted. For here simplicity of materials is essential.

INTRODUCTION

It is impossible to predict the future curriculum of the week-day school of religion. But it seems certain not to move toward rigidity of textual instruction, but rather toward larger measures of freedom in guiding the everyday experience of children into religious living. In that process work and play and story-telling will have large parts; and we may be sure that the stories that are a large part of our religious heritage will continue to have their part in that curriculum.

Sunday schools have accomplished much good; but they also have much to answer for; and one of the serious charges to be laid at their door is that, by treating the Bible, and the Bible as a whole, as a text-book, they have established permanent aversions to the book in the minds of the young. They have made it a task where it might have been a joy. If De Foe or Stevenson were tasks they would cease to weave their spell of power and joy. The study of literature ought never, for children, to take the form of tasks, but rather that of adventure, of exploring new realms of happy social experience. But Dr. Mutch shows how to lead children in that way. Here are no mere tasks with formal tests and memoriter responses, no intellectual stunts, but rather is each section a door opening into the child's world of the ages.

HENRY F. COPE.

*Religious Education Association,
Chicago.*

DIRECTIONS FOR TEACHERS AND PARENTS

One part of the task of Christian nurture is to make the historic sources of the faith fully available to boys and girls while they are growing. Their growth needs to be nourished from those sources. Otherwise they will come to adulthood with dwarfed and impoverished spiritual constitutions.

The Bible stands first in rank among those historic sources. The parts of the Bible most available for third and fourth grade minds are the narratives and tales of people and events. But stories in a book are of little use until they have passed consciously into the mind of a child and are held there permanently, or at least while the growing process goes on.

This book is part of a system of religious instruction. In this part of the system it is the aim to make well graded stories known and get them remembered, so that their obvious meanings may have their influence on the growing character. There are therefore two immediate objectives. One is to secure clear and strong impressions of the stories. For this the double process of hearing and telling is used. The other is retention in the memory. For this the cumulative review is used.

Experience has shown that, if good methods and good materials are used, the children will take this training just as seriously as their teachers and parents take it. High standards of work consistently maintained give satisfaction, where low standards and slack methods are an abomination.

The general principles of this oral method, or repro-

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duced story method, are very briefly stated here. The full exposition of the method may be found in the book, "Oral Religious Teaching," by the same author.

1. *Graded Material.* The subject matter, the length of the story, the language, and the effect aimed at, have been chosen with reference to each particular school grade.

2. *Concrete Material.* The lessons consist chiefly of narratives and other concrete units, and only a small amount of abstract instruction is given varying with the grade and ability of children to think in general concepts.

3. *Story Units.* The unpedagogical practise of presenting an indefinite number of subjects, or a poorly correlated lot of material, is replaced by the use of a single well defined unit without any extraneous matter.

4. *Homilies.* Exhortations are excluded. The story is so plain that its meaning lies on the surface. If it does not carry conviction on its own merits, it will not do so by urgent exhortations.

5. *Explanations.* With properly graded material few explanations are needed. In the first two or three grades little attention is paid to time, or place, or connections. Only the meaning of an occasional strange word is given in terms of another better known word.

6. *Presentation.* The teacher must not have memorized the story, but must have completely mastered it. There is great loss in effectiveness, when it is read from the book or from notes. It is told in a clear voice, slowly and impressively, and without breaks and interruptions. The scripture words in general are preferable, but not used exclusively. If there are difficult parts or words, their meaning is made clear, and then if necessary the story is told through again as at first.

7. *Reproduction.* Without waiting for the impression to fade from memory, one pupil is called on to tell the story, and then another tells it, correcting errors made by the first child. Several more pupils tell it in

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succession, and by this time it has become quite well known to all. Each pupil tries to excel in the accuracy and skill of story-telling, and much enthusiasm awakens if proper appreciation of their efforts is expressed by the teacher.

8. *Picture.* If a picture can be found which illustrates a central feature of the story, it may be shown; but a poor or incidental picture is not admissible. A copy given to the pupil becomes an objective reminder of the story, and is preserved in a portfolio or notebook.

9. *Conclusion.* A concise statement of the main point or value of the story, stated or read by the teacher, helps the pupil to crystallize and utilize the idea in the formation of character.

10. *Text.* Still another clinching of the value of the story in the mind is secured by memorizing a little gem of scripture, or a proverb, maxim, or verse of poetry, which expresses the idea in terms worth remembering.

11. *Titles.* It is a valuable exercise of the mind in another way for the class to select a name for the story, and sub-titles for the parts, if parts there are.

12. *Notebooks.* Writing is not to be overdone. After children have learned to write easily, a seven inch by eight or nine inch notebook should be kept. It is not desirable to write out the stories; but the notebook should contain the title, scripture references, conclusion, text, picture, map, or other items needed with each lesson. The notebooks should not be written up during the class unless there is an extra long period; but the references and other items may be taken down quickly from the blackboard on loose paper to be copied at home, or at some time other than the lesson period proper.

13. *Review.* The whole work will be lost without constant and frequent reviews. Follow the plans given in the lesson for a Cumulative Review. If long periods are available a portion of that time may be set apart for review, and not so many full periods will then be re-

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quired. Especially can the last previous lesson be thus reviewed.

14. *Home Sessions.* It is highly important to secure the coöperation of the parents. There should be in each home a copy of "Graded Bible Stories" in all grades, so that parents can regularly hold at least one session with the pupil after each class session. The directions for this session are given in each lesson, and are very simple. They do not call for teaching or lesson study, but only for very easy and natural help and supervision for the child. The pupil is made to feel that this is his opportunity to contribute what he has gained to the pleasure of the family.

15. *Socialized Class.* In some cases, especially among the younger pupils, part of the period may be taken for group work. Two or three children by themselves tell the story to each other, and help each other. Or the story is arranged by the pupils and given in dialogue form. Or, a tableau is made to illustrate the lesson. When such plans are being worked out by the class they abandon for the time the regular class order, and work together socially under some leader. If more elaborate dramatic form is undertaken, there should be separate periods for it. (See "Oral Religious Teaching.")

It is best to follow the schedule in the book including the review lessons. If however the periods are over forty minutes long, or if extra sessions of the class are held, it is possible to hold a review lesson regularly which will provide for part or the whole of the cumulative review. In that case the regular periods can be used for new stories. There are lessons enough for a full year of weekly lessons. If the year is shortened do not attempt to cover all the stories by omitting the reviews; omit rather some of the stories, but insist on all the reviews.

In the Religious Day Schools, where only a dozen lessons are used from each grade, there are some advantages in not using the same lessons from year to year in

DIRECTIONS FOR TEACHERS AND PARENTS

the same grade, but rather one should select different groups the second year from those used the first year.

TO PARENTS

Parents do not need to be told how much they ought to do for the higher life of their children. The trouble is in knowing what to do and how to do it. This is an attempt to put a practical plan in their hands for doing what they would all like to do if they could.

If the situation is, that a teacher has the child in a class in a Sunday School or Week-day Church school, then there should be consultation with the teacher. The work is outlined in "Graded Bible Stories." The pupil does not need the book. But the teacher and the parents should have all the grades up to and including the grade of the pupil for purposes of review, especially if the pupil has followed the course through several grades.

The parent is asked to take much interest in the pupil's work, and to appoint a regular time for the *Home Session*. This is a period set apart in the home, for the pupil and the parent who is helping, and if possible for the whole family together. The child is the center because this is his or her time to contribute something for the pleasure and information of the family.

If the child is younger than the fourth or fifth grade the parent should read the scripture lesson aloud, if so directed. The other duties are to assist the pupil in doing the work assigned in each lesson to be done in the home session. In most cases the work will consist in prompting the child from the book, when the memory is not clear.

If the situation is, that there is no school where this book of "Graded Bible Stories" is in use, but the book is to be used in the home, then the same person will serve as both teacher and parent. The school session and the home session will be combined in one. In that case it is

DIRECTIONS FOR TEACHERS AND PARENTS

better to make several short sessions, of say thirty minutes, than to make one period so long as to be tiresome. Such a course in home instruction carried on consistently, with the review instructions all faithfully followed, will lay an excellent foundation for the Christian Life.

The art of telling Bible stories, which receives much attention in these lessons, is by no means the whole of religious education. But it is a good way to begin the formal training of children into a strong religious life. The familiarity which it gives with great incidents and personalities of history, feeds and stimulates the religious nature. It reveals to youth the many-sidedness of the higher life. It shows the dangers and weaknesses of human life, and also its noble possibilities. It teaches how baser impulses press for expression, and how they may be overcome and redirected. It shows how one may become a sharer in the responsibilities and services of the human world, and how one finds God and the spiritual life, and how one grows into a realization of that life.

Teachers and parents should not feel that the work is finished when the child has learned to tell the stories. He has done all this work only to be furnished with material for these other results just named. Therefore it is the real test of effective teaching, that it has carried over from the stories learned to the permanent modifications of mind and character.

EQUIPMENT AND ACCESSORIES

The Teacher requires a copy of "Graded Bible Stories" for the grade to be taught, and also a copy for each lower grade for the reviews and cross-references.

The little manual of "Oral Religious Teaching" by the same author is necessary for a proper understanding and a complete mastery of this method of teaching.

A Bible. The American Standard Revised Version is to be preferred, except for memorizing certain familiar

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passages, in which many will prefer the King James Version.

It is convenient but not essential to have a Bible Commentary. Good single volume commentaries on the whole Bible are those of A. S. Peake (\$4.), and J. R. Dummelow (\$3.75). Good handy volume commentaries on separate books of the Bible are J. Paterson Smyth and the Cambridge Bible for Schools.

A blackboard is essential. In the lower grades crayola, clipping and pasting accessories, a sand table, and other equipment which the teacher may need should be provided. Some special manuals are needed such as Russell's "Dramatized Stories for Young People," and Miller's "Dramatization of Bible Stories."

For Parents, in order to help the children in telling the stories, in the memory work, and in all the reviews, it is almost necessary that a copy of "Graded Bible Stories" should be at hand in the grade used and in the earlier grades. The system of reviews goes back over the former years, and endeavors to keep the stories fresh in the memory when once they have been learned.

In reading the scripture passages to the children in the home session any ordinary Bible will do. A Revised Version is preferred. For this purpose parents will find much satisfaction in using Kent's "Shorter Bible." Small collections of prayers may also be found useful, such as Ozora S. Davis' "At Mother's Knee"; or Dietz' "Prayers for Children" (W. H. Dietz, Chicago).

For Pupils, in the first and second grades, the pictures and various hand-work provided by the teacher are all the equipment required. These lessons are not intended for kindergarten pupils. If there are children younger than five, they should be placed in the care of a kindergarten teacher. For her use such a manual as Ferris' "The Sunday Kindergarten" (U. of C. Press) may be recommended.

For the pupils of the third and fourth grades, a note-

DIRECTIONS FOR TEACHERS AND PARENTS

book is about the only regular equipment required. The best form is seven inches wide and eight and one-half inches long, and it usually costs about ten cents. Directions for its use are given in each lesson. No regular lesson-book is required, and no previous study of lessons is expected, except in the reviews. The home work as directed in the teachers' and parents' book consists in reporting at home the things already learned in class.

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GRADED BIBLE STORIES

Third Grade

GRADED BIBLE STORIES

Third Grade

I: KINSMAN STORIES

This group of lessons is called Kinsman Stories, because they all illustrate kindred relationships. The general aim of the teacher will be, through the children's interest in familiar family relationships, to fix these old Bible stories permanently in their memories, as an enrichment of soil for future growth in their moral and religious life. The stories should help to form and clarify their ideas of these relationships. They should awaken and purify the feelings, elevate the ideals, and prepare them for fine and positive action, as occasion arises in these relations.

3 1. FINDING A WIFE FOR ISAAC. *Genesis 24:1-27.*

In this story the children are to see how anxious the father was to get the right wife for his son, and how the wise old servant trusted that the Lord would show him the right one.

1. How many families of your name do you know? Are they all related, or akin to each other? When people lived in tribes their kinship was about all that kept them together, and so kinship was important.

2. *The Story.* Abraham and his family went to a new country; but he did not wish his one son Isaac to get a wife there, or to join the tribes of that country. So he

sent a trusty servant back to his own old home to get a wife for Isaac from among his own kinsmen. The servant took camels and rich presents, and came to the city where Nahor, Abraham's brother, lived.

At evening he stopped at the well outside the city, where the women came for water. He made the camels kneel down to rest near-by, and prayed God to help him to find the right maiden. He should know her by asking her for a drink. If she gave it, and also offered to water his camels for him, he would know that she was of the right sort.

Soon he saw Rebekah coming with a pitcher on her shoulder; and when she came up from the well he said, Give me to drink, I pray thee, a little water from thy pitcher. And she said, Drink, sir. And she quickly let down her pitcher upon her hand. Then she said, I will draw for thy camels also. And she hastened and emptied her pitcher into the trough, and ran again to the well, and drew for all the camels.

Then the servant asked whose daughter she was. And she answered, The daughter of Bethuel, Nahor's son. And he gave her a gold ring and two gold bracelets; and asked, Is there room in thy father's house for us to lodge in? And she said, We have both straw and provision enough, and room to lodge in. And the servant said, Blessed be Jehovah, who hath led me in the way to the house of my master's brother.

3. Tell the story through about as given above, and let each pupil reproduce it with such help as may be necessary. Let the class choose a good title for the lesson. All references, titles, texts, and other matter for exact memory or for notebooks should always be written by the teacher on the blackboard. The titles given in the book are only for convenience in reference, and are not to be used in the class as final. The exercise of finding a title has good educational value, and they soon become quite

expert in it. Paragraph 1 is only preparatory, and is not to be reproduced by the pupils.

4. *Memory Text.* The Lord hath led me in the way to the house of my master's brethren. *Genesis 24:27.*

5. *Pictures:* Suitable pictures to illustrate this lesson are the following:

Alfred Elmore: Rebekah at the Well. Wilde, 359.

Doré: Eliezer Meets Rebekah at the Well. Wilde, 360.

H. F. Schopin: Eliezer at the House of Bethuel. Wilde, 361.

A single copy of the picture at least should be at hand to show, but it is far more effective to furnish a copy to each pupil to carry home and place in the notebook. See the Index to Pictures at the end of this book. (If pictures are ordered by the set for this grade, all three of these pictures will be sent, unless otherwise ordered.)

A model of an oriental water jar, and a well-curb, may be secured from the New York Sunday School Commission, 73 Fifth Avenue, New York. The cost of models and pictures is slight, and their usefulness in teaching is important.

6. *Home Work.* If these lessons are used in school, the home work should consist in hearing the pupil tell the story after it has been taught in school, and helping to recall forgotten parts. This may be done repeatedly, day after day. The oftener it is done the better, unless it becomes irksome to the pupil; but this is not likely to happen if a skillful and sympathetic parent calls for it. Rather will the child's sense of success and pride motivate his work. It is not wise to assign a study lesson to a child of this grade. Teachers and pupils should be in communication with each other. It is best for the pupil to hear the story first from the teacher who is to make a business of teaching it correctly and thoroughly. After the pupil has recited the story and the memory text at home, some older person may read aloud the scripture passage, *Genesis 24:1-17.*

Another part of the home work is to prepare for the review lessons each time one is announced for the following period. Parents should assist in this preparation. For this purpose it is quite essential for them to have copies of the "Graded Bible Stories" for this grade, and also for the previous grades.

This is generally a good point at which to begin regular notebooks. If the pupils are not ready writers it is better not to make notebooks until the fourth grade. Care must be taken not to place too much material in the notebooks, for there is little value of any kind in laborious writing by young pupils. Do not allow much time to be taken from the lesson period to be used up with notebooks, or even in making rough notes from the blackboard to be copied later. It is better to write up the notebook at home, taking the references in class on loose paper.

Place in the notebooks the reference, name of the story, text, and the picture if a copy is provided.

A Prayer. Lord, thou hast established the families and kindreds of the people, and hast said, It is not good that man should live alone. Do thou protect our homes; and help us to be true to our family, loyal to our kinsmen, and faithful to the great family of the common heavenly Father. *Amen.*

3 2. BRINGING REBEKAH. *Genesis 24:28-67.*

One chief impression which this story should produce in the minds of the children is, that all the people in the story understood that it was the Lord's doing. This made them satisfied that it was right, and led them to go ahead and carry out the Lord's will.

1. Before telling the new story, let some member of the class tell the previous story of Finding a Wife for Isaac.

2. *The Story.* Rebekah's brother Laban brought the camels in and fed them; and the servant of Abraham told his errand to the father and brother of Rebekah. When they heard how the Lord had led him to find Rebekah, her father and brother said, This thing is from the Lord, and there is nothing left for us to say. Behold, Rebekah is before thee; take her and go and let her be thy master's son's wife, as the Lord hath spoken.

Then the trusty servant thanked the Lord, and brought out rich gifts of silver and gold and fine clothing, and gave them to Rebekah and her family. Her brother and mother said, Let her stay with us at least ten days. But the servant said, Hinder me not, seeing the Lord hath prospered my way. And they called Rebekah and said, Wilt thou go with the man? And she said, I will go. And they blessed Rebekah, and she arose and her damsels, and they rode upon the camels and followed the man.

And the trusty servant took Rebekah to where Abraham dwelt in the land of the South. And as Isaac was taking an evening walk, he saw them coming. And when the servant told her who it was that came to meet them, she put on her veil and alighted. And Isaac brought her into his mother's tent, and took Rebekah, and she became his wife; and he loved her.

3. *Picture:* Doré. Isaac Receives Rebekah. Wilde, 362.

4. The members of the class will be practised in telling the story, and will then select a name for it.

5. *Memory Text.* Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her. *Genesis 24: 64.*

6. *Home Session.* An explanation of the meaning and use of the home session should be read in the directions at the beginning of this book. The parents in coöperation with the school should provide a regular time for the child to report what has been taught in the class, by

telling the story, reciting the text, showing the picture, and hearing an older person read aloud the scripture passage, *Genesis 27:46 to 28:5* and chapter 29.

The last story and this one may easily be dramatized by the class. But it should first be thoroughly mastered as a story. It is better not to make this exercise formal, or different from an ordinary recitation. The speaking is conversational, in the first and second person, and the acting without special costumes.

3 3. JACOB GOES AFTER A WIFE. *Genesis 27:46 to 28:5* and chapter 29.

The following story is to become a permanent memory. If it can do so it will help to make a background in young life for real love, which awakens later, and becomes the most sacred thing in life. The labor of years will seem as nothing compared with it.

1. Why did Abraham send away after a wife for his son Isaac? Where did he send? Whom did he get?

2. Isaac and Rebekah felt as Abraham had felt about building up a family and tribe of their own kinsmen, and not mingling with the people of the South where they lived. So when their son Jacob was a young man, Rebekah said to Isaac, If Jacob should take a wife of the daughters of this land, what good shall my life do me?

So Isaac called Jacob and blessed him, and charged him and said unto him, Arise, go to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a company of peoples, that thou mayest inherit the land which God gave to Abraham. And as Jacob went he made a vow that if God would be with him, and give him food and cloth-

ing, and bring him back in peace to his father's house, he would give one-tenth of all he should get to the Lord.

And Jacob came to the well where Rachel was bringing her father Laban's sheep for water; and he rolled the stone from the well for her, and watered the flock.

3. *Picture*: H. F. Schopin. Jacob in the House of Laban. Wilde, 608.

4. *Text*. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her. *Genesis 29:20*.

5. The method is for the teacher to tell the story to the class, and then let the children tell it one after another until they can all tell it perfectly. The story should be learned thoroughly by the teacher, so that it can be told freely and not read.

Let the children find a name for the story.

A feature of the oral teaching of religion, never to be lost sight of by the teacher, is correct expression by the pupils. Bad grammar or pronunciation should be corrected on the spot, and not after the expression has gone out of mind. Clear and connected thinking is to be insisted on. True religion is greatly helped by correct expression.

6. *Home Session*. At a time appointed for the purpose the family at home will listen to the telling of the story learned by the third grade pupil, the text will be recited, and the picture shown and explained, and some one will read the passages of scripture on which the story is based.

The notebook will be prepared with references, title, text, and picture.

3 4. THREE WIDOWS IN MOAB. *Ruth 1:1-5*.

This story should leave the idea strongly fixed in the children's minds, that people need each other; and that

the kindred ought to be loyal to each other. The story will mold character in later life about in proportion as it now stirs the feelings, and grips the inner life of the children. It must be so treated as to appeal to them strongly.

1. Widows in other days even more than in our day have had a sad hard time to live comfortably.

2. There was a famine in Bethlehem, where Elim'elech and his wife Naomi lived. So they took their two sons and their goods and went away to Moab to live until the famine was past. They did not worship the gods of Moab, nor take up with other customs of that land, but continued to live as they had done at home. But Elim'elech died in Moab, and left Naomi and her two boys to live as best they could in a strange land.

The boys worked well and took care of their mother, and were able to live quite comfortably. In a few years the boys had grown to be men, and they married wives of the women of Moab where they were living. The name of one of the wives was Orpah, and the name of the other was Ruth.

All went well with them for a while, but after they had lived in Moab about ten years the sons of Naomi both died and left their mother and her two new daughters, all three widows, with no man to care for them in the land of Moab, where the lot of a widow was even harder than it was in Bethlehem of the land of Judah.

3. Recall that Bethlehem is the place where Jesus was born, and it was also the home of David. Do not introduce questions of geography in the third grade, such as, Where is Moab?

After the members of the class have learned to tell the story well, let them find a name for it.

4. *Text.* The Lord relieveth the fatherless and the widow. *Psalms* 146:9.

5. Show a picture, for example, Elimelech and his family going to Moab. Wilde, 413.

6. *Home Session.* Direct the children to tell the story at home, to recite the text, and to show and explain the picture. Have some one read the scripture passage, Ruth 1:1-5. Arrange the notebook with reference, title, text, and a copy of the picture.

3 5. RUTH AND NAOMI. *Ruth* 1:6-22.

This story of the love and loyalty of Ruth for Naomi must always remain with the children, as a striking example of human affection, and a constant awakener of affection and loyalty in their own later life.

1. Review briefly the last story, as a preparation for this, and then tell this story with earnestness, and without interruption or explanations to spoil its dramatic effect, or to distract attention.

2. *The Story.* When Naomi and her daughters had been left widows, she heard that the famine was past in Bethlehem of Judah. So she decided to return to her native land and to her own kinsmen. But the new daughters had also now become her kin, and they loved Naomi; they loved her God, and they wished to go with her.

So she went forth, and her daughters-in-law with her; and they went on the way to return to the land of Judah. But Naomi said to her two daughters-in-law, It is better for you to return, each of you to her mother's house. The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in her new home with her husband. Then she kissed them, and they lifted up their voice and wept. And they said to her, Nay, but we will return with thee to thy people.

At last, after much weeping, Orpah kissed Naomi

goodbye, and went back to her kinsmen in Moab; but Ruth would not return. Then Naomi said, Behold, thy sister-in-law is gone back to her people, and to her god; return thou after her. But Ruth said, Entreat me not to leave thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there I will be buried. God forbid that aught but death part thee and me. So they two went until they came to Bethlehem. And all the city was moved about them, and said, Is this Naomi?

3. After learning to tell this unit, let the children find a name for it.

4. *Text.* Thy people shall be my people, and thy God shall be my God; and where thou diest, I will die, and there I will be buried. *Ruth 1: 16, 17.*

5. *Pictures:* Calderon. Ruth and Naomi. Wilde, 414. Also the Return of Naomi. Wilde, 415.

6. *Home Session.* Tell the last story and this one together as one story, and let some older person read aloud the first chapter of Ruth. Repeat the memory text, and show the picture.

Place in the notebooks the reference, the name of the story, the text 4, and the picture.

3 6. RUTH THE GLEANER. *Ruth 2.*

The widows were permitted by law to glean after the reapers, but often they were treated badly. In this story the owner of the field treats the gleaner kindly, because she had been faithful and loyal to Naomi. The story should stay with the children to remind them always to be true and kind to their own kindred.

1. Nowadays, farmers harvest their grain with great reaping machines, and none of the grain is left on the

ground to be gathered up by gleaners, the way it used to be.

2. Ruth the Moabitess said to Naomi, Let me now go and glean the ears of grain in the field of some man who will allow me to do so. And she said, Go, my daughter. And she went and gleaned after the reapers.

And her chance was to light on the portion of the field belonging to Boaz, who was a mighty man of wealth, and a kinsman of Elimelech, Naomi's husband. When Boaz came to the field he said to his head reaper, Whose damsel is this? And he said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. She asked permission to glean after our reapers; and so she came and hath continued since morning.

Then Boaz said to Ruth, Hearken, my daughter. Go not to glean in any other field, nor go anywhere else; but abide here fast by my maidens. I have charged the young men that they shall not trouble thee. And thou shalt eat and drink of that which they have provided. And Ruth bowed herself to the ground and said, Why have I, a foreigner, found favor in thy sight? And Boaz answered, I have heard of thy kindness to Naomi since the death of her husband, and thou hast left thy father and thy mother and thy native land, and come to a people that thou knewest not. May full reward be given thee of Jehovah, the God of Israel, under whose wings thou hast come to take refuge.

And he commanded the young men to pull out some from the bundles and leave it for her, and let her glean and rebuke her not. And that night she brought home an ephah (over a bushel) of barley, and shared it with Naomi.

3. If the story seems too long for one telling, break it into two or three parts, having them tell each before giving them the next. Let the children suggest a name for the story.

4. *Text.* May full reward be given thee of Jehovah, the God of Israel, under whose wings thou hast come to take refuge. *Ruth 2:12.* Also read to them the law of the gleaner. *Deuteronomy 24:19.*

5. Show the picture of Ruth the Gleaner. Stothard, Wilde, 586.

6. *Home Session.* Tell the three stories together at home, recite the texts with each, and show and explain the picture.

Place in the notebooks the reference, the name of the story, the text, and a copy of the picture.

3 7. RUTH MARRIES BOAZ. *Ruth 4.*

Men of wealth and power sometimes deal unjustly with those who are weak, and cheat them out of their property. Here is a pleasant story of a strong man, who was careful that both Naomi and Ruth should not lose their land, or be left without a home.

1. People who own land have always loved to keep it among their kinsmen, and often it has happened that young people have selected their wives or husbands so as to keep the land in the family.

2. The land which had belonged to Elimelech was now to be sold by Naomi and Ruth. Their near kinsmen had the first right to buy it; and so Boaz called together ten of the elders of the city at the gate to witness and judge that the widows should receive what was right.

The other near kinsman could not buy the land, and so he gave his right to Boaz; and, according to the ancient custom, he drew off his shoe and gave it to Boaz in token of the agreement. And Boaz said to the elders and to all the people, Ye are witnesses this day, that I have bought all that belonged to Elimelech and Naomi and to their sons. Moreover, I will take Ruth to be my wife, to raise

up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his kinsmen, and from the gate of his place. Ye are witnesses this day. And all the people that were in the gate, and the leaders said, We are witnesses. Jehovah make the woman that is come into thy house like Rachel and Leah, which two did build the house of Israel. So Boaz took Ruth, and she became his wife.

3. The city gate was the court or public meeting place. Let explanations be very few, brief and simple. Practise the pupils in telling the story, and in selecting a name for it. Ruth was faithful to her new kinsmen and to Jehovah their God; and God cared for her, and made a new home for her among her kinsmen.

4. Show them Doré's picture of Boaz and Ruth. Wilde, 416.

5. *Text.* The Lord will destroy the house of the proud; but will establish the border of the widow. *Proverbs* 15:25.

6. *Home Session.* Tell at home the four stories of Ruth, and recite the memory texts. Show and explain the picture. Have some one read aloud the fourth chapter of Ruth. Prepare for review, at the next period, all the Kinsman Stories. Place in the notebook the name of this story, the reference, the text, and the picture.

3 8. REVIEW OF THE KINSMAN STORIES.

The first review period should start the year well by a complete mastery of the Kinsman Stories, and their texts. If a high standard of excellence is held from the first, the work will be easier and more enjoyable.

The period will be occupied with hearing the children in turn reproduce the Kinsman Stories. There is no time for explanations in the review period. If the ground is not covered, or if more of the children need practise in

telling the several stories, then take extra time outside the regular session.

The review work may sometimes be socialized, by separating the class into groups of two or three children, in which each hears the other tell a story, and criticises it in turn. By this means it may be possible for each pupil to tell each story in an ordinary period.

In the home session after this review, preparation should be made for another review in the following period. Refresh the memory on the first two groups of second grade stories, namely, Stories of the House of God, and Stories about Prayer.

3 9. STORIES OF THE HOUSE OF GOD AND OF PRAYER.

There are six groups of second grade stories. Three periods are set apart this third year for the recall of the second grade work, two groups for each period.

The first two groups are to be covered in this period, namely, the Stories of the House of God, and about Prayer. If they have been properly practised at home, as directed in the instructions for the home session, they can be rapidly rehearsed, and the texts also recited. If it is preferred to take an extra period for this review, the class may go on with the next lesson at the regular period. But do not by any means omit or slight this review of the second grade work, because without it that work will be lost.

When the review of the second grade work is completed at lesson 24 of this year's work, there should be a public recognition by name of all those who have given the stories and the memory words in a satisfactory way. For this purpose a record should be kept of the work of each pupil in the review.

For home work again rehearse these two groups of second grade stories.

II: STORIES OF SACRED THINGS

When all the people were rough and uncouth, a man of God would teach them respect for God by setting apart or consecrating some things for him. If we know what things men formerly held sacred, a like effect may come to us, in giving us reverence for things especially associated with the presence of God.

3 10. THE SACRED DAY. *Exodus* 20:8; 23:12; *Deuteronomy* 5:12-15.

In this short series of "Sacred Things" the aim is chiefly instruction given as concretely and dramatically as possible.

1. In what ways is Sunday different from other days?

2. *The Story.* No one knows when men began to take the seventh day for rest, but one of the Ten Commandments makes it a law to rest on the seventh day. It says:

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. (*Exodus* 20:8-11.)

When Moses was leading the children of Israel through the wilderness, they gathered no food on the seventh day, but instead, they gathered a double portion the day before. People did not cook or buy food on that day. They did not travel on a long journey, or take up any unnecessary work or play on that day. God has so made us that we need to rest one day in seven. We have Sunday as our rest day, so that all may rest together. It is called the Lord's day, because Christ arose from the grave on that day; and it is set apart for two holy uses, rest and worship.

3. This material is taught in the same way as a story. The pupils will tell the points somewhat as they have heard them from the teacher.

4. Let them repeat singly or in concert: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God. Wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Have the pupils make a proper title for this lesson, for use in the notebooks.

6. *Home Session.* Tell the story at home, and repeat the text. Copy into the notebook the title and references, and the Fourth Commandment in some brief form like the text.

3 11. THE SACRED ARK. *Deuteronomy* 10:1-8; 1 *Samuel* 4:21, 22; 2 *Samuel* 6.

When the people were moving about with no permanent houses, it was not easy to keep anything from being roughly handled. If the sacred things were so handled, the people would soon lose respect for them, and then they would be lost or destroyed.

1. What is a trunk for? A wooden chest is often

used like a trunk, to carry valuable things on a journey, or to keep them safely for a long time. A steel safe is also used in the same way.

2. *The Story.* When God directed Moses to hew the two tables of stone, he also bade him make an ark or box of wood to put them in. When the ark was made and the sacred tables of the law had been placed in it, the people soon came to look upon it with great reverence.

Because the ark contained the law of Jehovah, they said this was the place where Jehovah dwelt. When they wished to come before Jehovah for prayer or worship, they came to the ark of the covenant. They offered their sacrifices before the ark. They set apart men to take special care of it, and it was the *sacred ark*.

When the ark was moved, it was the signal for all Israel to follow. Where it stopped they pitched their camp. Sometimes it was established in one place for many years. Sometimes it was carried into battle, so that Jehovah would fight for Israel. Once when this was done, it was captured by their enemies, and was lost for a long time. But it was brought back, and was afterward placed in their first temple at Jerusalem, where it probably remained until the temple was destroyed.

3. These points should be told by the teacher, and reproduced by all the pupils, in story form.

A better impression of the religious sacredness of the ark may be produced on the children by omitting the cherubim and the gold described in *Exodus* 25 and 37.

4. *Text.* The glory is departed from Israel; for the ark of God is taken. 1 *Samuel* 4:22.

5. *Picture:* The Ark of the Covenant. Wilde, 482. If the school has a model of the Ark, it should be shown to the class.

6. Choose a title for the lesson.

7. *Home Session.* Let the child tell the story, repeat the text, show the picture, and hear read the scripture

passages at the head of the lesson. Then he should write up the notebook as in other lessons. If desirable a devotional feature may well be added to the home session, including a hymn and a prayer, such as the following:

Blessed Lord, we thank Thee
 For Thy care to-day;
 Make us good and gentle,
 Take our sin away,
 Bless the friends who love us,
 From all evil keep;
 May Thy holy angels
 Guard us while we sleep.

3 12. SACRED ALTARS. *Exodus* 20: 24, 25; *Deuteronomy* 27: 5-8; *Joshua* 8: 30-32.

In ancient Israel it was at the altar of sacrifice that the people learned to meet their God. It is from that idea that some Christian churches have an altar to represent the presence of God, where the people meet him and offer to him their spiritual sacrifices and offerings.

1. We mark the spot where something has happened, so that those who come after may remember the sacred spot—a battle-field, for example, or a burial-place. Monuments of stone are sometimes so used.

2. *The Story.* It used to be that whenever Jehovah did something for his people, they would build an altar of burnt offerings to him in that place. They believed that he smelled the smoke that arose from their altar fire, and that it was pleasing to him; and then he would answer their prayers. So they raised many altars of stones gathered from the ground. Without hewing or breaking the stones, they were carefully built into a square pile. A fire was built upon it, and the sacrifice laid thereon until it was consumed.

It sometimes happened that a man killed another by an accident, and angry people would try to take his life for it. If he could run to an altar and lay his hands on the corner or horn of it, no one dared to touch him, because Jehovah was there, and no man had a right to meddle with the judgments of Jehovah. When the great temple was built in Jerusalem, there was a large altar in front of it for all the people; and gradually the other altars went out of use. The altar of God was always a sacred place, where his people came to him with their offerings and prayers.

3. Show a picture of an altar, if possible with an offering on it, as Doré. Wilde, 557.

4. *Text.* Thou shalt build the altar of the Lord thy God of whole stones; and thou shalt offer burnt-offerings thereon, unto the Lord thy God. *Deuteronomy* 27:6.

4. This hymn of Oliver Wendell Holmes may be explained, and perhaps used as a prayer in concert:

O Lord of Hosts! Almighty King!
Behold the sacrifice we bring:
To every arm thy strength impart;
Thy Spirit shed through every heart.

5. This lesson is to be presented in story form, and reproduced by the pupils. They will choose a name for the lesson, and secure the items for the notebook.

6. *Home Session.* In the home session the story, the text, and the picture are to be presented. The above verse of Holmes' hymn may be memorized and sung, or used as a prayer. The notebooks are written up as usual.

3 13. THE SACRED TENT. *Exodus 33:7-11; Numbers 12:5; 2 Samuel 7:2.*

Moses in the wilderness with the tribes of Israel had the task of teaching them to obey and reverence the unseen God. The tent of meeting was at first no doubt a simple tent in a quiet place outside the noisy camp. Into its holy place Moses went to meet the Lord for prayer and guidance.

1. Although God is everywhere, yet people have their regular places to meet him for prayer and worship. What is one such place? (The church.)

2. *The Story.* When the children of Israel lived in tents and moved from place to place, they had one tent outside the camp in a quiet place by itself, and the ark was kept in it. It was called the Tent of Meeting, because Moses went there to meet Jehovah, when it was time for worship, or when there was any danger or trouble.

The pillar of cloud and flame, which had been their guide through all their wanderings, came down and stood at the door of the tent; and out of the cloud Jehovah spoke with Moses face to face, as a man speaks to his friend. And all the people saw the pillar of cloud stand at the door of the tent, and all the people rose up and worshiped, every man at his tent door.

Moses would then come back with some message from Jehovah to the people; but the young man, Joshua, his servant, remained in the tent day and night. His work was to watch and care for the sacred ark, which was always kept there. After the children of Israel ceased their wanderings and conquered their enemies, a temple was built to take the place of the tent, and the ark was kept in the temple.

3. These points may be mastered in the usual way. It is best not to bring into this lesson any description of

the rich tapestries and gold and timbers of the tabernacle, as described in *Exodus* 26.

Although the Tent of Meeting was the same as what was afterward called the Tabernacle, it is probable that it was not so much like this elaborate structure described in *Exodus*, as it was like an ordinary Arab tent.

When the lesson has been told and retold, it should receive a name.

4. A picture of any Arab tent, as Wilde, 247, may be used.

5. Be thou a pillared flame to show
 The midnight snare, the silent foe;
 And when the battle thunders loud,
 Still guide us in its moving cloud.

6. *Home Session.* Read and explain the prayer in this second verse of Holmes' battle hymn, and have it copied, with the references, the title and the picture, in the notebooks. Also recite this lesson, and prepare the review for the next period. It will cover the four lessons on Sacred Things. It is important that these lessons be thoroughly rehearsed together with the memory work, otherwise the coming review lesson can not succeed.

3 14. STORIES OF SACRED THINGS.

The period is devoted to a thorough review of the four lessons on Sacred Things, and the texts and prayer-hymn.

Home work will consist first in the further telling of the four stories of Sacred Things; and further in the preparation for the Review of the third and fourth groups of second grade stories, namely, the Stories of Good People, and the Stories about Giving.

3 15. STORIES OF GOOD PEOPLE, AND GIVING.

This is the second of three periods set apart in the third grade for a review of the whole second grade material. The work assigned for review is group three, Stories of Good People, and group four, Stories about Giving, together with the memory work.

Thorough work must be made of it if the stories are to be retained. If it is preferred to do part or all of this review work at an extra session of the class with the teacher, the regular period may be used for the next lesson.

Home work should consist chiefly in a rehearsal of the second grade work at home, supervised by the parent with the book in hand.

III: BROTHER STORIES

In the following series of Brother Stories this relation, so well known to young children, is employed as a means to fix in the memory certain Bible stories, and to give form to their idea of what it means to be a brother, and how one should feel and act toward a brother.

3 16. CAIN AND ABEL. *Genesis 4:1-16.*

In this first brother story the narrative itself vividly presented should be depended on to call forth right feelings in children toward these brothers and toward their own brothers or sisters.

Do not discuss why God did not respect Cain's offering further than to say, He must have offered it in a wrong spirit.

1. By way of preparation ask how many of the class families have two brothers. Then tell the story somewhat as follows.

2. *The Story.* In the first family in the Bible there were two brothers. The older was named Cain and the younger Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground.

Cain brought an offering to the Lord from the fruit of the ground, and Abel brought an offering of the fat lambs of the flock. And the Lord had respect unto Abel and his offering; but unto Cain and unto his offering he had not respect. So Cain was very angry, and when they were in the field he slew his brother Abel.

And when the Lord said to Cain, Where is thy brother? he answered, I know not. Am I my brother's keeper?

And the Lord said, What hast thou done? Thy brother's blood crieth out from the ground. When thou tillest the ground, it shall not yield unto thee its fruit. A fugitive and a wanderer shalt thou be in the earth.

3. Have each member of the class tell the story until all can tell it correctly. Children like the repetitions, and by this means it is fixed in the memory. Have them select a name for the story.

4. *Texts.* Am I my brother's keeper? *Genesis 4:9.* A fugitive and a wanderer shalt thou be in the earth. Verse 12.

5. *Pictures:* F. Cormon. Cain the Wanderer. Wilde, 559. See also the picture with Lesson 12.

6. *Home Session.* Let the child tell the story, repeat the texts, show the picture and explain it, and write up the notebook.

3 17. ABRAM AND LOT. *Genesis 13.*

In this story the chief impression to be stressed is the kindness of Abram to his brother's son. He might easily have joined in the quarrel, which the servants were having. The best way to stress this impression is to become wholly absorbed in the interest of the story, both in the telling and the retelling.

1. In sharing things with others, what do we think of the one who grabs the best for himself? Let us see how each of these two men behaved.

2. *The Story.* Abram went out to a new country, and his brother's son, Lot, went with him, and they lived together as brothers. When their herds grew too large for one place their herdsmen quarreled. And Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before

thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

And Lot saw the plain of the Jordan, that it was well watered, like the garden of the Lord. So Lot chose the plain of the Jordan, and went eastward. And they separated themselves one from the other; and Abram dwelt in the hill country of Canaan to the westward. And though his land was not the best, the Lord prospered him and gave him all the land as far as he could see.

3. Let each pupil tell the story. Do not try to explain everything, but only the parts which the children can easily comprehend, such as the rich land and the bad company in the Jordan valley (v. 10). The cities in this plain were afterward destroyed for their wickedness (Genesis 19). Select a title for the story.

4. *Text.* Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. *Genesis 13:8.*

5. *Picture:* Separation of Abram and Lot. Wilde, 707.

6. *Home Session.* The pupil should have the opportunity to tell the story to the family, to repeat the text, and to show and explain the picture. *Genesis 13* should be read aloud, and the notebook written.

3 18. JACOB AND ESAU. *Genesis 25:27-34.*

It is the famous instances, such as this one, which get fixed early and permanently in the mind, that do most to shape the ideals of life. The treatment which Jacob gave to his brother can be so appreciated and judged by children that they will always afterward despise such behavior.

1. Let us see how Jacob took advantage of his twin brother when he was almost starved.

2. *The Story.* Esau and Jacob were twin brothers. Esau was a skillful hunter; and Jacob was a quiet man, dwelling in tents and keeping herds. Jacob boiled pottage for his dinner, and Esau came in from the field and was faint, because he caught no game. And he said to Jacob, Feed me, I pray thee, some of the pottage, for I am faint.

And Jacob said, Sell me first thy birthright. And Esau said, Behold I am about ready to die, and what profit shall the birthright do to me? So he sold his birthright to Jacob.

And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went his way, despising his birthright.

3. If some member of the class knows the story, let him tell it first, or parts of it. Follow with such questions as, How did Esau make his living? Could he always be sure of having food? How did Jacob live? Birthright is the right of the firstborn son to a double portion and the leadership of the tribe. Pottage is something like bean soup. What kind of a bargain did Esau make? What kind of treatment did Jacob give his brother?

Before or during the questioning, give each member of the class a chance to tell the story, improving on those who have gone before, until the story is thoroughly mastered by all.

4. Show a picture of Jacob and Esau, such as Tissot, O., 22; or Wilde, 566.

5. Let the class choose a title for the story.

6. *Memorize:*

Help us to help each other, Lord,
Each other's burdens bear.
Let each his friendly aid afford,
And feel his brother's care.

7. *Home Session.* The child tells the story, repeats the verse, shows the picture, and hears read the scripture passage; then the notebook is prepared with the title, reference, verse, and picture.

This story can be easily turned into a dialogue if they have already learned it well as a story.

3 19. MOSES AND AARON. *Exodus 4:10-16.*

When there is a large work to be done, or a play like an orchestra requiring different kinds of skill, and the help of a number of people, it is fine to see a group of brothers each taking the part which he can do best, and helping to make the whole work succeed.

1. Introduce this story by reminding them of how some people can speak easily in public or with strangers while others can not. Those who can not speak well often do business better than those who can talk freely.

2. *The Story.* The people of Israel were slaves in Egypt. Moses was far away in Midian, and God told him to go and lead his people Israel out of Egypt. He would have to persuade them that they could get away, and afterward he would have to persuade the king to let them go. This would need a man who could talk well. And Moses said, O Lord, I am not eloquent. I am slow of speech, and of slow tongue.

And the Lord said, Is there not Aaron thy brother? I know that he can speak well. Thou shalt speak to him, and put thy words into his mouth. And I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman to the people. And it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God.

3. Have the story told by the different members of the class. Fix the impression by such questions as, What

troubles were the people of Israel in? What did God bid Moses do for them? What excuse did Moses offer? What did God promise (v. 12)? When Moses was still unwilling, who else could help him (v. 13)? What three could work together (vs. 15, 16)? What part would God do? What part Moses? What part Aaron? Let the class select a title for this story.

4. Make it clear that it is the part of brotherliness to work together, and to help each other, especially in serving God.

5. *Text.* We are God's fellow-workers. 1 Cor. 3:9.

6. Show a picture of Moses and Aaron before Pharaoh. Wilde, 382.

6. *Home Session.* The story is to be told to the people at home by the third grade pupil, the text recited, the picture shown and explained. An older person should read the scripture passage. The notebook is then prepared in the usual way.

3 20. MOSES, AARON AND HUR. *Exodus* 17:8-13.

Moses had accepted the call of God to be a leader of Israel, out of Egypt and into the promised land of Canaan. But they met with many obstacles, and they were many years on the way.

Moses carried a long rod or staff as a sign of his authority. We shall see how his brothers helped him to use it to overcome the enemy of Israel.

1. A good preparation would be to ask how long one could hold up a large rod. It may be made still more realistic by letting some of the children try holding a book out at arm's length.

2. *The Story.* The children of Israel were in the wilderness, and Joshua was the leader of their army. They were trying to reach the land of Canaan, which

God had given to them after Moses led them out of Egypt. The tribe of Amalek rose up and fought against Israel, and Moses told Joshua to choose out men and go out and fight with Amalek. And while he fought, Moses promised to stand on the top of the hill, and hold up the rod which God had given him. So Joshua did as Moses bade him, and fought with Amalek; and Moses went up to the top of the hill. Along with him went Aaron his brother, and Hur his brother-in-law. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy, and his arms grew tired, so they took a stone and put it under Moses and he sat thereon. And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua defeated Amalek and his people with the edge of the sword.

3. *Picture*: Wilde, 614. The picture does not correspond with verse 9 as to the rod.

4. Have the story told by each member of the class, as it has been told by the teacher. Choose a name for the story. Note that it was the Lord's battle as well as Israel's; and that Moses' brothers helped him to obtain the help of the Lord against the mighty Amalek.

5. *Text*. Tomorrow I will stand on the top of the hill with the rod of God in my hand. *Exodus* 17:9.

6. *Home Session*. Tell the story, repeat the text, show the picture, and hear some one read *Exodus* 17. Prepare the notebook by writing in the title, reference, and text, and inserting the picture.

3 21. EDOM REFUSES PASSAGE. *Numbers* 20:14-21.

When people feel unfriendly there are plenty of ways to make trouble. When they wish to be kind it is all the

other way. If they have learned what real brotherhood is in the family of the common heavenly Father, they are far more likely to feel friendly, and to live together in harmony.

1. Some pupils can tell of places where people cut across lots by a nearer way than around by the road. Some people will not allow any one to cross their land in this way, while others are very kind, and let all pass who wish.

2. *The Story.* The people of Edom were the children of Esau, as the people of Israel were the children of Jacob. Jacob and Esau were brothers, so Israel and Edom were brother tribes. The children of Israel were camped at the edge of Edom. They were weary from the long journey through the wilderness to Canaan.

Moses sent men to the king of Edom to ask permission to go across his land to Canaan. They promised to keep in the king's highway, and not do damage to anything, and to pay for the water which they might drink on the way. They also reminded Edom that the request came from their brother Israel, and it would be a brotherly kindness to let them pass, and Israel would treat them in a brotherly way.

But the king of Edom said, Thou shalt not pass through, lest I come out with the sword against thee. And he began to gather an army for battle. So Israel turned away, and took the long weary journey around the country of Edom to the eastward.

3. Practise the pupils in the telling of the story.

Much depends on the manner in which the teacher tells a story. The children are to follow the model set by the teacher in reproducing the story. Do not fail to bring out the fair request of a brother tribe, and the unkind refusal. Do not require map-drawing by third grade children, but a little sketch on the blackboard

would help them to understand the journey. Select a title for the story.

4. *Text.* And Edom said, Thou shalt not pass through. And Edom came out against him with much people, and with a strong hand. *Numbers 20:20.*

5. *Conclusion.* A tribe or race can be kind or unkind to a brother race as well as a single person can.

6. *Home Session.* Tell the story to some one in the home session, and recite the text. Some one should read *Numbers 20:1-21*, in which this story is related. Place in the notebooks the title, reference, text, and conclusion.

3 22. THE DEATH OF AARON. *Numbers 20:22-29.*

When brothers have lived and worked together as Moses and Aaron had, the loss is great and deeply felt by one of them if the other one is taken away, and some one else has taken up his duties and office.

1. Refer briefly to the stories of Moses and Aaron in lessons 3 19, 20.

2. *The Story.* Moses and Aaron were still heavy-hearted from the death of their sister Miriam (*Numbers 20:1*). The king of Edom had refused to let his "brother Israel" pass through the land of Edom, and they had to go far out of their way around Edom, by way of Mount Hor. Still another sorrow now falls upon them.

Jehovah spoke to Moses and Aaron in Mount Hor, by the border of the land of Edom, saying, Aaron shall be gathered to his people; for he shall not enter into the land which I have given to the children of Israel, because ye rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up to Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered to his people, and shall die there.

And Moses did as Jehovah commanded; and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them on Eleazar his son; and Aaron died there on the top of the mount; and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

3. Have the story told and retold in the usual way, laying emphasis on Moses' need of his brother (Lesson 3 19), and the loss suffered in his death. Choose a title for this story.

4. *Text.* They that seek Jehovah shall not lack any good thing. *Psalms* 34:10.

5. *Home Session.* For the laying of foundations for the moral and spiritual life of children, nothing can equal the opportunity offered by the home session, with its informal consultations and devotions. During the period the child contributes the story and the text learned in the class, uses one of the prayers, and hears read the scripture passage, *Numbers* 20:22-29.

The notebook is prepared carefully with the title, reference and text. Also prepare the last two groups of third grade stories for the review at the next period, namely, the Sacred Things, and the Brother Stories, together with the memory texts.

3 23. SACRED THINGS, AND BROTHER STORIES.

A period must now be taken in which to refresh the memory on the last two groups of lessons, namely, the four Sacred Things, and the seven Brother Stories.

If they have been properly reviewed at home, the stories can be gone over quite rapidly in class so that all can be covered. But if there is general talk and ex-

planations during the review period the ground can not be covered. Do not overlook the memory texts.

Home work for the day will consist in preparing for the review of the last two groups of stories in the second grade, which comes at the next period.

3 24. OLD AND NEW TESTAMENT STORIES IN REVIEW.

This is the third period in grade three, set apart for the review of second grade work. This should complete the recovery of those stories, which were learned in the previous year, but which have faded a little in the memory.

Take extra time if it is necessary, but do not fail to fully recover all the stories, because any failure now means entire and permanent loss of the results of that year's work.

Upon some suitable public occasion, as well as in local newspapers, announcement should be made of the names of all who have satisfactorily completed the second grade work. It is better to make such recognition at this time than back at the close of the second year's work, for the reason that the work was in no sense complete at that time. It was sure to be forgotten in a short time, unless it is reviewed after some months. Still further reviews are necessary to retain the stories permanently, but they will not need to be very frequent.

Home work for the day may consist in another retelling of these two groups of stories from the previous year. The home session should afford an occasion frequently to go back over some of the stories further back in the course. If they are kept fresh it will be a real pleasure to children to go over them.

IV: PARENTS AND CHILDREN STORIES

It is the general aim in this series of Parents and Children stories to make clear the fine sense of privilege and duty which leads parents and children to be loyal to each other, and on the strength of that loyalty to provide for comfort and peace of mind each for the other.

3 25. THE LOST BOY. *Luke 2: 39-52.*

In this particular story the aim is to show how Jesus, even when he was interested in the great teachers at Jerusalem, remained at home and loyally obeyed his parents.

1. How do boys and girls become men and women? (Grow.) In what ways do they grow? (Body, mind, wisdom, goodness, etc.)

2. *The Story.* When Jesus was a boy he lived with his parents at their home in Nazareth. He grew and became strong, and was filled with wisdom, and the grace of God was upon him.

When he was twelve years old, the family went with many others to the feast of the Passover at Jerusalem. It took them a week or more to reach the city; the feast lasted a week, and the journey home took a third week.

When the feast was over, the people all started home at once, going at night to escape the heat. There was great confusion, and Jesus got separated from his party. His parents searched for him three days; and when they found him, he was in the temple, talking with the doctors of the law and asking them questions, and all that heard him were amazed at his understanding and his answers.

His mother said, Why hast thou thus dealt with us?

Behold, thy father and I sought thee sorrowing. And he said, How is it that ye sought me? Knew ye not that I must be in my Father's house?

Then he returned with them to Nazareth, and was subject to them, and grew in wisdom and stature, and in favor with God and man.

3. The teacher tells the story. In what ways did Jesus grow? In what kind of things was Jesus interested? How do you know? How did he behave toward his parents? Let the members of the class tell the story; and agree upon a title.

4. *Picture*: Jesus at Twelve on the Way to Jerusalem. Wilde, 34.

5. *Conclusion*. Jesus loved to talk with the wise men in the temple; but he went home and was obedient to his parents until he grew to be a man.

6. *Text*. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. (Fifth Commandment. *Exodus* 20:12.)

7. *Home Session*. Whatever other devotional or informal parts enter into the home session, it should include an opportunity for the child to tell the story, to recite the text, to show and explain the picture, and to hear read the scripture passage, *Luke* 2:39-52. The notebook should be prepared with care. The reason why it is put into the home work is that there is usually not enough time in a class period to permit of it. The notebook will be of great service to the pupil when the preparation for reviews comes.

3 26. JESUS PROVIDES FOR HIS MOTHER. *John* 19:23-30.

It is the purpose of this lesson to make the pupils familiar with this notable illustration of thoughtful care for a mother by her son, and thereby to awaken in chil-

dren feelings of filial devotion. Some explanation may be made, such as this:

1. Calvary is a little hill just outside the city of Jerusalem. It was the place where men charged with crimes were put to death, by nailing their hands and feet to a large wooden cross. Soldiers had been ordered to put Jesus to death in this way; and there were two robbers to be crucified at the same time. When they led Jesus out some of his disciples followed them, and also Jesus' mother and some other women who were kindred or friends of Jesus.

Recall from the last lesson how, when Jesus was a boy, his mother had been anxious and watchful in her care for him. See how in this story, when he is a man and is being taken away from her, he still takes care of her.

2. *The Story.* As Jesus grew to manhood he and his mother continued to care for each other. But trouble came upon Jesus. His enemies had fastened him upon the cross at Calvary, where he must soon die. They even divided his clothing among the soldiers who crucified him, and they took no thought for his mother.

When there was nothing else that Jesus could do for his mother, he called from the cross where he hung to her and to his beloved disciple John who was standing near; and he said to her, Woman, behold thy son (meaning, John will now be as a son to you). And to John he said, Behold thy mother. And from that hour the disciple took her to his own house, and cared for her as if he had been her own son.

3. Tell the story in a simple and direct way. By questioning make sure that the pupils understand all the points—the location and some description of the scene, Calvary, the crosses, the disciples, the women, the soldiers—and if necessary tell the story a second time. Then have each pupil in turn tell the story, so far as time permits, and give the story a name.

4. *Picture*: Dobson. John and the Mother of Jesus. Wilde, 157.

5. *Text*. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home. *John 19:26-27*.

6. *Conclusion*. One's troubles never could be great enough to excuse him from taking care of his parents.

7. *Home Session*. This is a fruitful theme for the conversations at home in connection with the telling by the pupil of this story, reciting this text, and showing this picture. Some one should read the passage, *John 19:23-30*. The notebook is to be prepared with care, so as to help to make this story a permanent memory.

3 27. DAVID'S CARE FOR HIS PARENTS. 1 *Samuel* 21:10; 22:1-5.

The purpose of this lesson is to make the pupils familiar with this incident and with the names and events connected with it, for the sake of its value in suggesting the care one should have for aged parents.

1. By questioning, draw out some such statement as this: When children are quite young they are cared for by their parents. When the children are older, they care for their parents who are too old to care for themselves.

2. *The Story*. When David was a strong young man, King Saul was angry lest he should become king in place of his own son. So for fear of King Saul, David went away from his home and country. But there were few places where he could stay, and so he lived secretly in the cave of Adullam (1 38).

While he was there, some of his friends came and lived with him. Other men, who could not pay their debts, or

who had suffered some wrong, also left their homes and joined David in the cave. At length there was an army of four hundred men in the cave, and David was their leader.

David saw that there was going to be war in his country, and that his aged father, Jesse, and his mother, would be in danger at their home in Bethlehem. So he went to the king of Moab, who was at peace, and said, Let my father and my mother, I pray thee, come forth and be with thee, till I know what God will do for me. And he brought them before the king of Moab; and they dwelt with him until David was able to take care of them himself.

3. The teacher tells this story, and has it rehearsed by the children in turn. Explain how old people are neglected among savages, and by some ungrateful children; and how in times of trouble they should have extra care. Choose a title for this lesson.

4. *Text.* The Fifth Commandment, *Exodus* 20:12. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

5. *Conclusion.* When David was in trouble, and saw still greater troubles coming, he did not forget or fail to place his father and mother in safety.

6. *Home Session.* The child will recite the story and the text, state the substance of the conclusion, and hear read the scripture passage from which this story is taken. It is at the head of this lesson. Then arrange the notebook in the usual way.

3 28. THE RECHABITES. *Jeremiah* 35:1-10, 18, 19.

The purpose of this lesson is to impress as strongly as possible the notable obedience of these sons to their father, and so increase respect for the wishes of a wise father.

1. It may be possible to call out an instance or two from the class, where people have come to bad results by disregarding the advice of parents. See if some one can tell the story of Peter Rabbit.

2. *The Story.* Once when the people of God were wicked and would not obey his commands, he gave them an example. He sent his prophet to bring the Rechabites into the temple. Then the prophet set wine before them and invited them to drink. But these men said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall neither drink nor make wine, neither ye, nor your sons, forever. And we have obeyed the voice of Jonadab in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters.

Then the prophet said to the people, Return now every man from his evil way, and amend your doings. The sons of Jonadab have done all that their father commanded them, but this people hath not hearkened to God. Evil shall come upon them, but the Rechabites shall never be without godly men among them, as long as the family remains.

3. Tell the story, and have it retold by the pupils. If it seems necessary, it may be divided into two parts at first, and finally all told by one pupil. Name this story.

4. *Conclusion.* The Rechabites followed the wise counsel of their father; they refused to taste strong drink, and they were good men.

5. *Maxim.* From our ancestors come our names, from our virtues come our honors.

6. *Home Session.* The child tells the story as it was learned in class, repeats the maxim, hears the passage of scripture read, and arranges the notebook.

3 29. THE WAYWARD SON. *Luke 15:11-24.*

The aim of this lesson is to so present this famous story that it will be remembered, and will give the pupils a better appreciation of home and of the love of their parents and their God.

1. Prepare the way for the story by a question or two on the last lesson. How did the sons of Jonadab regard the wishes of their father? How did it go with them? What kind of men did that family contain?

2. *The Story.* A certain man had two sons; and the younger of them said to his father, Father, give me the portion of the money that falleth to me. And the father divided out to him his share of the property.

Not many days afterward this younger son gathered all together and took his journey into a far country. There he wasted the money in riotous living. And when he had spent all his money, there arose a great famine in that country; and he began to be in want. And he went and hired out to one of the citizens of that country. And he sent him into his fields to feed swine. And he would gladly have eaten the husks that the swine were eating, but no one gave him anything.

When he found himself in this plight he said, How many hired servants of my father's have bread enough and to spare, and I suffer with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son. Make me as one of thy hired servants.

And he arose and came to his father. But while he was yet afar off, his father saw him, and was sorry for him, and ran and kissed him. And he said to the servants, Bring quickly the best robe, and put it on him. And put a ring on his hand, and shoes on his feet. And bring the fatted calf, and kill it, and let us eat, and make merry; for my son was lost and is found.

3. It may require two periods for all the members of the class to master this story. The part about the elder brother need not be touched upon here, as it makes the story too complex for third grade people. It will be taken up separately a little later. (See 4 13.)

Why did the younger brother leave home? Point out how he failed to appreciate what his home and his father were worth to him; and he did not find his mistake until he had ruined his life. What had he lost? (Home, father, self-respect, character, fortune.) What did he still have? (A father's love, a humble spirit.) In what way is God like a father to his children?

4. Repeat the old proverb: Far from home is near to harm.

5. *Conclusion.* When the younger son was at home he thought it would be better to be away. When he was away he found it was better to be at home, because his father loved him.

6. *Pictures:* Doré, Wilde, 104. Molitor, Wilde, 105. Dubufe, Wilde, 106.

7. In choosing a name for this story, explain the usual word "prodigal," but it need not be chosen unless preferred.

8. *Home Session.* The pupil tells the story, repeats the proverb, shows the pictures, hears the passage read, and arranges the notebook.

3 30. THE BOY TIMOTHY. 2 Timothy 1:3-9; 3:14-17.

In this story it shall be the aim through the example of Timothy's childhood to lead the pupils to desire a like parental instruction.

1. Where do most people learn their first religious acts and ideas?

2. *The Story.* The Apostle Paul wrote two letters to his young friend Timothy. These letters are in our New

Testament. In the second letter Paul says that from his forefathers he had learned to serve God; and he thanks God because it had been the same with Timothy.

I am filled with joy, he writes, when I remember the true faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. Now I remind you to stir up the gift which God gave you when you were made a minister. And abide in the things which thou hast learned, and been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith in Christ Jesus. These scriptures are profitable in many ways to make the man of God complete.

3. In telling and reproducing this story, make it clear that the mother's teaching of the sacred writings (the Old Testament) had made possible Timothy's ministry and his greatness. Others, like David Livingstone, may be named who were great in the same way. Name the story.

4. *Conclusion.* The Christian faith which Timothy got in his own home enabled him to become a good minister of Jesus Christ.

5. *Text.* From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3:15.

6. *Home Session.* The child is to tell the Timothy story, repeat the text, and hear the scripture passage read at home. Note that this home session affords an opportunity for the child to get the same thing that young Timothy got from his parents. The child is to prepare the notebook in the usual way. Then prepare all this series of Parent and Children Stories with the memory texts, for a review at the next period.

3 31. PARENTS AND CHILDREN STORIES.

The six stories in the Parents and Children series are rich in moral values. Those values can become available for shaping the character of the children, if three conditions are met. They must be well learned; there must be a warm love and appreciation for them by teacher, parents, and children, and finally, they must be gone over again and again to keep them freshly in the memory. They will carry their influence with them as long as they remain alive in memory and affection. So let the reviews be thorough, enthusiastic, and frequent. If the home sessions are not frequent enough, then extra class sessions must be provided for.

Home Session. Prepare for the review which comes at the next period of the first two groups of the first grade lessons, namely, the Sheep Stories, and the Baby Stories.

3 32. FIRST GRADE STORIES REVIEWED.

There are eight groups of first grade stories. Repeat the eight group titles. Name the six Sheep Stories, and then let one after another tell them in turn, repeating in connection with this group the twenty-third Psalm.

The teacher may help with a word now and again, but the stories and texts are to be brought back to memory so that no help is needed. The Baby Stories are to be reviewed in the same way.

Some public recognition should be promised to each pupil who completes successfully the review of the first grade stories at the appointed time. See Lesson 3 52. Those who have completed the reviews of both the first and the second grades should have special mention.

Home Session. Recite again at home the twelve first grade stories and the six Parents and Children stories just finished.

V: FRIENDS OF JESUS STORIES

3 33. JESUS IN SIMON'S HOUSE. *Mark 1:29-34.*

Jesus was a great lover of people. The aim of this group of lessons is to give a permanent mastery of these examples of how Jesus made friends. It is a great thing to be able to turn a stranger into a friend.

1. It is when one is in trouble that one values a friend most. "A friend in need is a friend indeed." Here is a story of such a friend.

2. *The Story.* Jesus and some friends of his had been together at the synagogue in Capernaum on the sabbath. After the service his friends Simon and Andrew invited Jesus to their home, and they likewise invited James and John. Now Simon's wife's mother was at the house very sick with a fever; and as soon as Jesus came, they told him about her. When Jesus heard of it he asked to see her; and when he came where she was, he took her by the hand and raised her up. Very soon the fever went away; and she arose and helped to serve the friends who had come to visit them.

The news of what Jesus had done soon spread, and when it was cool at evening there were many of the neighbors who brought the sick to Simon's house, and his friend Jesus healed them.

3. Tell the story in about this form, and then have the pupils tell it one by one. Explain simple matters which some may not understand, such as Simon's other name, Peter. Recall how sick people like to be remembered in various ways by their friends. Select a title for the story.

4. *Conclusion.* Jesus became a friend to Simon, his family and neighbors, by helping them in trouble.

5. *Text.* And he healed many that were sick with divers diseases, and cast out many demons.

6. *Picture:* Hoffmann. Wilde, 70.

7. *Home Session.* Let the child present the story, the text, and the picture to some one at home who will read aloud the scripture from which the story is taken. The reference appears in the notebook to be prepared in the home session, unless it has already been done in class.

3 34. JESUS AND THE MAN WITH PALSY. *Mark 2:1-12.*

This story is an illustration of Jesus being a friend to strangers, and how the people crowded to see him, when they heard that he did so.

1. Recall from the previous lesson the city, the house, and the events.

2. *The Story.* Some days later Jesus came back to Capernaum, and as soon as the people heard that he was in the house they gathered there in great numbers, so that there was no longer room for them even outside the door.

Then four men came carrying a man sick with palsy. When they found that the crowd was so great that they could not get near Jesus, they uncovered the roof where he was, and let the man down through the tiles with his couch into the midst of the crowd before Jesus. And Jesus seeing their faith said to the man sick with the palsy, Son, thy sins are forgiven. Arise, take up thy bed, and go to thy house.

And he arose and took up the bed, and went out before them all. And they were all amazed, and glorified God, saying, We never saw it on this fashion.

3. Let the story be told in as vivid a manner as pos-

sible. Not much explanation is required, except perhaps the tile roof. Do not take up the criticism of the scribes in this grade. Make a title for this lesson.

4. *Conclusion.* It made the sick man glad to be cured, and he became a great friend of Jesus.

5. *Text.* *Psalms* 103:2, 3.

Bless the Lord, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

6. *Picture:* Bida. Wilde, 686.

7. *Home Session.* The pupil should tell the story, recite the text, and show the picture to those at home, who will correct any errors in the report, and read the scripture passage aloud. The notebook should contain the title, reference, conclusion, text, and picture.

3 35. JESUS AND LEVI. *Luke* 5:27-32.

This story is to be taught in such a way as to show what kind of people Jesus made friends with, and what his friendships did for them.

1. Preparation for this story may be made by referring to such a case as this. The new teacher stepped off the train at the village station, and inquired of a boy the way to the house where she was to board. The boy showed her the way, and helped her to carry her things. He was quite proud to tell the other boys the next day that the new teacher was a friend of his, though formerly he had been one of the tough boys.

2. *The Story.* One day when Jesus was walking along the street he saw a publican, named Levi, sitting in his office, collecting taxes for the Roman governor. Most people hated publicans and would not speak to them,

because they cheated; but Jesus stopped and talked with Levi, and finally invited him to become his disciple and to follow him. And Levi left his office and business to become a follower of Jesus. The next thing that Levi did was to make a great feast in his house for Jesus. There was a great multitude of publicans and others sitting with them at the feast. And the Pharisees and scribes murmured against the disciples of Jesus, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said to them, They that are well have no need of a physician, but they that are sick. I am not come to call the righteous but sinners.

3. Have the story told several times by different ones, letting them correct each other. Matthew (*Matthew* 9:9) is another name for Levi. Call up cases of men who are disliked because of their business.

4. *Conclusion.* Levi felt honored by the friendship of Jesus, so much that he gave up his business to become a disciple.

5. *Text.* "A friend of publicans and sinners," is what Jesus was called by his enemies. *Luke* 7:34.

6. Select a title for the lesson. Show a picture of the call of Levi. Bida, Chimenti, or Pordenoni, Wilde, 57, 58, 59.

7. *Home Session.* Let the pupil tell the story, repeat the text, show the picture, and hear the passage of scripture read. Prepare the notebook, and make some use of this beautiful hymn.

Thy home is with the humble, Lord,
The simple are the best;
Thy lodging is in childlike hearts,
Thou makest there thy rest.

Dear Comforter, Eternal Love,
If thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build my house for thee.

Who made this beating heart of mine
 But thou, my heavenly guest?
 Let no one have it, then, but thee,
 And let it be thy rest.

F. W. Faber.

3 36. JESUS AND THE WOMAN AT THE WELL. *John* 4:1-15.

Teach the story in such a way as to show how Jesus made friends even of unfriendly people. Recall the New Testament story in the second grade, 2 35, about the unfriendly village of the Samaritans. This is another contact between Jesus and the Samaritans.

1. How does one feel after a long walk on a hot summer day?

2. *The Story.* Jesus had to pass through Samaria, where all the people were unfriendly to Jews and had no dealings with them. At noon he rested by the old well of Jacob near the city of Sychar.

There came a woman of Samaria with a pitcher to draw water. Jesus said to her, Give me to drink. She answered, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? Jesus said, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water. The woman answered, Sir, thou hast nothing to draw with, and the well is deep, whence then hast thou that living water?

Jesus explained that the gift which he meant is eternal life; and she said, Sir, give me this water, that I thirst not, neither come all the way hither to draw. And after further talk, the woman gave him the water, and said, I perceive that thou art a prophet.

And she hurried away to the city and told the people about him, saying, Come, see a man who told me all the

things that ever I did ; can this be the Christ? And from that city many believed on him, because of the word of the woman.

3. Have the story told several times. Bring out Jesus' need of the woman's help—depth of the well—her pitcher—his thirst and weariness ; also her surprise, and her still greater need though she knew it not, and the greater benefit she received than what she gave. Do not discuss questions relating to conversion in this grade.

4. *Conclusion.* No one is too great or too good to receive a friendly service from a stranger.

5. *Text.* Whosoever shall give you a cup of water to drink, because ye are Christ's, shall in no wise lose his reward. *Mark 9:41.*

6. Make a title for this story. Show a picture, such as Doré, Hoffmann, or Biliverti, Wilde, 54, 55, 56.

7. *Home Session.* Tell the story at home, repeat the text, show the picture, and the conclusion, placing them also in the notebook. Let the scripture passage be read aloud.

This is a good story to put into the form of a dialogue, or to dramatize in a simple way. The children should work out the plan for themselves, with only a little aid from the teacher. But it should first be mastered in story form.

3 37. THE PHARISEE AND THE PUBLICAN. *Luke 18: 9-14.*

In giving this story in the third grade one must first impress the story itself. The applications must be dwelt on but lightly. The pupils can distinguish between proud and humble worship, and see why Jesus should justify one and not the other.

1. Jesus and the woman of Sychar did not go to the same church, but they soon became friends by being kind

to each other. Here is a story of two men who attended the same church, but they were not friends. Why?

2. *The Story.* Jesus found some people who trusted in themselves that they were righteous, and set all others at nought. To them he told this story.

Two men went up into the temple to pray; the one a Pharisee and the other a publican, like Levi. The Pharisee stood up very straight in a sightly place, and prayed as if talking to himself. I thank God that I am not as the rest of men, wicked and unjust, or even like this publican. I fast twice in the week, and give tithes of all that I get.

But the publican stood in an out-of-the-way place, and would not lift up so much as his eyes toward heaven, but smote upon his breast, saying, God, be thou merciful to me a sinner.

And Jesus said, This man went down to his house justified rather than the other. For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

3. Tell the story and get it back from the pupils until they all know it. Explain fasting and tithes. What was the main thing in the Pharisee's prayer? Did he show a friendly spirit toward the publican? In what way did the publican show a different spirit? What is the word which best describes each?

4. *Conclusion.* Vanity stands in the way of friendship, and ought to be driven out of the heart.

5. *Text.*

Pride goeth before destruction,
And a haughty spirit before a fall.

Proverbs 16: 18.

6. Find a title for the story. Show a picture such as Doré. Wilde, 108.

7. *Home Session.* Tell the story, repeat the text, show the picture, and place them in the notebook. Let some one read aloud the scripture passage.

At the discretion of the teacher a good tableau can be made from the story. It need not follow Doré's picture, but should be thought out by the children after they have learned the story.

3 38. JESUS AND THE CENTURION. *Luke 7:1-10.*

This story taught for its own sake will also add another case to illustrate the breadth of Jesus' sympathy. How unexclusive were his friendships.

1. Recall briefly the two Capernaum stories, 3 33 and 3 34.

2. *The Story.* In the same city of Capernaum where Simon lived, there also lived a Roman centurion. A centurion is a captain of soldiers. Now Jesus was a Jew, and Romans and Jews did not like each other, nor did Jesus like the business of the centurion.

But one of the centurion's boys was sick at the point of death; and he thought Jesus might cure him. He had some Jewish friends, because he had helped them to build their synagogue; and so he sent them to ask Jesus, saying, Lord, trouble not thyself, for I am not worthy that thou shouldst come under my roof. Say the word and my boy shall be healed, just as I say to a servant, Do this, and he doeth it.

And when Jesus heard these things he marvelled at him, and turned and said to the multitude that followed him, I say to you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the boy well.

3. Tell the story and get it well repeated. Note how good a thing it is to have friends, when one is in trouble.

What if the centurion had never made friends with these Jews? What if he had had no faith in Jesus?

4. *Conclusion.* Jesus was great enough to make friends even among his enemies.

5. *Text.* I have not found so great faith, no, not in Israel.

6. What shall be the title for this lesson? Show a picture such as Wilde, 68.

7. *Home Session.* The home session should be protected against all interruptions from other interests. It has great possibilities for the higher life of the family. Let the third grade pupil tell the story last learned, repeat the text, show the picture, and state the conclusion, all of which are to be placed in the notebook. Some one should read aloud the scripture passage.

Any effort to dramatize such a story as this may be useful, if previously the story has been learned, and there has been an extended study and discussion of words and details by the children themselves, as they work out the scenes.

3 39. JESUS AND THREE FRIENDS. *Luke 9:28-36.*

The strong feelings awakened by a great event often bind people into a lasting friendship, if they chance to be together at that moment. They are like pieces of metal that chance to be lying together in a great heat.

Impress the story of the Transfiguration, and the lasting friendships formed by it.

1. At the inauguration of President Lincoln, three strangers were quartered in the same hotel room. They soon found that their thoughts and feelings were alike; and the great occasion made them fast friends in war and peace.

2. *The Story.* Jesus took Simon Peter, and John, and James with him at one time, and went up into the

mountain to pray. And as he was praying, the fashion of his countenance changed, and his clothing became white and dazzling. And behold, there talked with him two men who had lived ages before, Moses and Elijah. They were covered with bright light; and they talked with him about the troubles awaiting him at Jerusalem.

Now Peter, and James, and John saw his glory, and the two men that stood with him. And as these two men seemed about to part from him, Peter said to Jesus, Master, it is good for us to be here. Let us make three tabernacles, one for thee, and one for Moses, and one for Elijah; for he could think of no other way to show honor to such company.

And while he said these things there came a cloud and overshadowed them; and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen; hear ye him.

And when the voice was past, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

3. The teacher will tell the story to the class calmly and impressively, and have it retold several times. Note the excitement which the three friends of Jesus must have felt at seeing and hearing these things. Select a good title for the story.

4. *Conclusion.* These three friends of Jesus saw and heard a proof that he was the Son of God which they could never forget; and it bound them together in a lasting friendship.

5. *Text.* Repeat these words which Jesus said to these same friends: I have called you friends, for all things that I have heard from my Father I have made known to you. *John 15: 15.*

6. *Picture:* Raphael. The Transfiguration. Wilde, 89.

7. *Home Session.* The pupil presents the story, the

text, the conclusion, and the picture, and hears the scripture passage read, and prepares the notebook in due form.

3 40. THE KING'S FRIENDS. *Matthew 25:31-40.*

The aim of this lesson is to impress the imagination with this picture, and the mind with the idea that being good to people is being a friend of the Lord.

1. A gentleman once discharged a servant for shooting a bluejay in his garden. When the servant said, I thought you wanted the jays killed, the gentleman answered, This bird was a friend of mine, and anyone who is unfriendly to him hurts me.

2. *The Story.* Jesus said, When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats.

Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me.

Then shall the righteous answer him saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came to thee? And the king shall answer and say to them, Verily, I say unto you, Inasmuch as ye did it to one of these my brethren, even these least, ye did it to me.

Then shall he say also to them on the left hand, De-

part from me, for as ye did not good to one of these least, ye did it not to me.

3. Give this teaching substantially as above, and have it reproduced in the same way. Any explanations had better be limited to making clear the following conclusion.

4. *Conclusion.* Though we can not do friendly acts to the Lord directly, we can do them to others, and he will be pleased by it.

5. *Text.* He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. 1 *John* 4:20.

6. Select a title for the lesson. Read Proverbs 19:17.

7. *Home Session.* The pupil tells from memory the words of Jesus as learned in class, and especially the memory text, and the substance of the conclusion. The notebook is to be written up; and some one should read the scripture passage aloud.

3 41. THE FARMER AND THE TARES. *Matthew* 13: 24-30.

This is an example of Jesus' way of teaching. Those who heard this story were quite sure to tell it again and again to others who did not hear Jesus tell it. This lesson is now being taught in the same way. For third grade people this story should show the act of unfriendliness to the Lord of the household, but the teacher should not touch upon the application of the story to the church.

1. Weeds grow in the field even when no one plants the seed of them. Here is a case where the seeds were carefully planted.

2. *The Story.* Jesus told a parable to the many people who came to hear him. It was an explanation of his kingdom in the world, and all the kinds of people in it.

He said, The kingdom of heaven is like a man that sowed good seed in his field; but while he slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and bear fruit, then appeared the tares also. And the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said to them, An enemy hath done this.

And the servants said, Wilt thou then that we go and gather them up? But he saith, Nay, lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

3. Have this parable told repeatedly. What did the man expect from his field? What evil happened to it? By whom was it caused? What kind of people do friendly acts? Unfriendly acts? What kind of people are like tares? What kind are like wheat?

4. *Conclusion.* Even Jesus was not too good to have enemies ready to do him an unfriendly act.

5. *Text.* Love your enemies. *Matthew* 5:44. Also read *Proverbs* 25:21, 22.

6. *Picture:* Wilde, 694. Select a title for the lesson.

7. *Home Session.* Let the pupil tell the story as it has been learned in school, giving all due praise for good work. The text also is to be recited, and the picture shown. Read the scripture passage, prepare the notebook.

3 42. JESUS AND HIS BETHANY FRIENDS. *John* 11:1-16.

The purpose of this lesson is to make permanent this example of Jesus' great loyalty to his friends. See what

dangers he was willing to face in order to be with them and help them in their trouble.

1. Recall one of the other stories in which Jesus showed kindness to his friends when they were in trouble. In this case he did so at great danger to himself.

2. *The Story.* When Jesus was in Jerusalem there were some Jews who took up stones to stone him when he said, I and the Father are one, and so he went away across the Jordan river to a place of safety.

While he was there a message came to him from his friends, Mary and Martha, that their brother Lazarus whom Jesus loved was very sick. The home of these friends was at Bethany in Judea, close by Jerusalem, from which Jesus had just been driven out. His pity for his friends in trouble was great, and after two days he said to his disciples, Let us go into Judea again.

But they said, The Jews were but now seeking to stone thee; and dost thou go up there again? And he said, Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep. And Thomas, one of his disciples, believed that Jesus would be killed by his enemies if he went there. But Thomas said to the other disciples, Let us also go, that we may die with him. And so they went to the home of sorrow, and Jesus brought Lazarus back to life again. But it was not long before they took Jesus and crucified him.

3. Tell the story in about this form, touching but lightly on the resurrection, for that is not the point here emphasized. Have the story told so as to make clear the members of the Bethany family, their trouble, Jesus' love for them, his disciples' warning (v. 8), and their brave resolution (v. 16).

4. *Conclusion.* Jesus had sympathy for his friends in trouble, so that he went to them in spite of danger, and against the advice of his disciples.

5. *Text to be read. John 13:1.*

Hymn to be memorized.

One there is above all others
Well deserves the name of friend;
His is love beyond a brother's,
Costly, free, and knows no end.
They who once his kindness prove
Find it everlasting love.

6. *Picture:* Hoffmann's Bethany. Wilde, 114. Choose a title for this story.

7. *Home Session.* Let the story be told, the hymn repeated, the picture shown, and the passage of scripture read; and the notebook prepared as usual.

It will be necessary at home to go back over the Friends of Jesus Stories in preparation for the review which will come at the next period.

3 43. FRIENDS OF JESUS.

This is a rather long series of ten stories of the Friends of Jesus. Now that they have been covered once, it will be necessary to complete the mastery of them by spending one or more periods in a careful review of the stories and the memory passages. If the pupils have them well in hand by reason of the home session, it will take less time to review them in class. But teachers must be on the watch for mistakes, which have crept in while the pupils were reviewing the stories by themselves.

Home Session. In order not to lose the former work the pupils should now prepare for a review at the next period, of the third, fourth, and fifth groups of first grade stories, namely, the Bird Stories, the Children Stories, and the Animal Stories.

3 44. BIRDS, CHILDREN, AND ANIMALS.

This is the second period in this year set apart for a review of the first grade stories. The four Bird Stories, the six Children Stories, and the five Animal Stories are set for this period, together with the memory words. It will be found that two years more of age and of practise in story-telling makes it very easy to bring these stories back to the mind, and they can be run through quite rapidly, if the former work on them was satisfactory.

Home Session. It may now be found necessary to make up some of the deficiencies discovered in the last two reviews. Any such points in the reviews should receive further attention at home until all the stories can be repeated with an understanding mind.

VI: WONDER STORIES

3 45. WATER OF MERIBAH. *Exodus 17:1-7.*

The teacher's chief aim in these lessons is to so teach the stories that they shall arouse the wonder of the child by their dramatic interest. This wonder will itself become a basis for future moral and religious impulses in connection with the remembered stories.

1. What do people wish for most after they have been traveling all day in the desert? (Water.)

2. *The Story.* Moses was leading the people of Israel out of Egypt to the land that was to be their own. They had to go a long way through a desert. They grew very thirsty and cross, and were ready to stone Moses for taking them away from Egypt. They said to him, Give us water that we may drink. But he had no water to give them. They said, Why hast thou brought us up out of Egypt to kill us and our children and our cattle with thirst?

So Moses prayed and said, What shall I do to this people? They are almost ready to stone me.

And Jehovah said, Go before the people, and take thy rod, and I will stand before thee upon the rock in Horeb. And thou shalt strike the rock, and there shall come water out of it, that the people may drink.

So Moses and Aaron gathered the people together before the rock, and Moses said to them, Hear now, ye rebels; shall we bring forth water out of this rock? And Moses took the rod, and lifted up his hand and struck the rock with his rod; and the water came forth abundantly; and the people drank and their cattle. And he called the place Mer'ibah.

3. Call attention to Moses' anger, and the pride with which he showed off his own power, forgetting to give the glory to God. Tell the story about as it is given above. Do not read it to them, but make it as bright and vivid as you can. Verbal variations are unimportant compared with the freedom of story-telling.

Then have each pupil tell the story in turn, helping with words and suggestions as needed.

4. *Text.* Read to the class *Isaiah* 41:17, 18; and if desired, *Isaiah* 35.

5. *Picture:* Wilde, 612. Help the class to choose a title.

6. *Home Session.* The child will tell the story, show the picture, and hear read the scriptures referred to in this lesson; and will prepare the notebook from that material.

It is best not to discuss the miraculous character of any of these wonder stories with third grade children. They do not usually raise these questions if other people do not. The stories are to be told on their merits as we have them. If questions are asked about the character of the stories, it is easy enough to say, No one knows. Such stories are common in the ancient writings of all races.

3 46. AARON'S ROD. *Numbers* 17:1-11; *Exodus* 7:10-12, 20.

It shall be the purpose of the teacher to make the pupils so familiar with the story that they cannot forget it, emphasizing the fact that Aaron, like Moses, was God's man to lead and rule the people, and the rod was a sign of his office.

1. What does a man carry a stick for? e.g. cane, shepherd's crook, mountaineer's stock, club to keep animals or enemies away, a king's scepter.

2. *The Story.* The head man in Israel had a rod. It was a sign of his authority, and was also a weapon and a cane. There were twelve Hebrew tribes, and Aaron was head man of the tribe of Levi. God also made Aaron chief among the twelve head men, and the leader among them, to help his brother, Moses, the man of God. But the other head men said, No, why should Aaron rule over us? God has not set up Aaron to be our chief.

Moses said, Let God himself say whether or not he has made Aaron your chief. Let each of the twelve men write his name on his rod. Then he took the twelve rods and laid them away in the tent before the Lord.

In the morning Moses went into the tent and found that Aaron's rod had blossomed, and there were almonds on it; but the other rods were the same as before. So he brought out the rods and showed them to the people; and they believed that God had appointed Aaron as their chief. Moses gave back all the rods except Aaron's; and this he kept to remind the people of what God had done.

3. Tell the story in the very best way you can, and get it back several times from the children. It should be learned thoroughly and practised several times before it is told to the class. Show the rod in the hand of Moses in the picture for the last lesson.

4. What did Moses do with his rod at Meribah? (Bring water from the rock, and so show *God's Mercy* to the people.) What did he show with Aaron's rod in this story? (God's *Will* in making Aaron chief.)

5. *Text.*

I will fear no evil; for thou art with me;
Thy rod and thy staff they comfort me.

Psalms 23:4.

6. Help the class to choose a title for this story.

7. *Home Session.* The third grade pupil will tell the story and recite the text. Some one should read the

scripture passages referred to in this lesson ; and see that the notebook is properly written up.

3 47. FIERY SERPENTS. *Numbers 21:4-9.*

Recall the preceding stories by such questions as these. What is it that Moses holds in his hand when he leads and rules the people? How did Moses answer the people when they were about to stone him for bringing them into a waterless desert? What was their trouble when Moses made Aaron's rod to bud?

1. One of the pretty and harmless things sometimes seen on a country road is the little striped snake. In the wilderness far from the homes of men there are sometimes snakes which bite, and cause great pain.

2. *The Story.* The children of Israel were traveling in a great wilderness by the Red Sea ; and in one place there were many snakes of a poisonous and biting kind. Many of the people were bitten by them. The bites became fiery and painful, and some died because of the bites ; so they were called fiery serpents. The people said, It is because we have done wickedly in speaking against Moses our leader, and have complained about the long hard way, and the poor bread and the scanty water.

So the people came to Moses and said, We have sinned, because we have spoken against God and against yourself. Please pray to God that he take away the serpents from us. And Moses prayed, and did as the Lord directed him. He made a serpent of brass, and set it upon a standard in the midst of the camp. Whenever a man who was bitten would look toward the serpent of brass he would get well.

3. After the teacher has told this story to the class, and explained any matters which do not seem clear, the children will tell it often enough to get it well mastered ; they will also choose a title for the story.

4. *Picture*: Moses Lifting up the Serpent in the Wilderness. Wilde, 407.

5. *Conclusion*. People who have done wrong feel guilty. Guilty people feel punished by all the bad things that happen to them.

6. *Text*. There hath not arisen a prophet since in Israel, like unto Moses in all the signs and wonders, which Jehovah sent him to do in the sight of all Israel. *Deuteronomy* 34: 10-12.

7. *Home Session*. Keep in mind the purpose of the home session. It is not merely an educational discipline. It is rather a time of moral and spiritual refreshment and encouragement for the child as well as for all. Let the child bring the story and the text and the picture, not merely for his own sake, but for the pleasure of all. Read to him the scripture passage, become interested in his notebook, and see how well it can be prepared.

3 48. TABLES OF THE LAW. *Exodus* 19:7-25; 34:1-5, 27, 28.

1. What becomes of all that is written in letters and printed in newspapers? It is soon lost. But there are many tablets of stone with records that were carved on them thousands of years ago. Show pictures of tablets from Assyria, Egypt or Greece, such as are found in some of the teachers' Bibles. Explain that "tables" in this lesson means stone tablets.

2. *The Story*. The Lord said to Moses, Bid the people wash themselves and be ready. I will come down in sight of all the people on Mount Sinai. Draw a line at the foot of the mountain, and warn the people that none of them come near. Then the Lord said to Moses, Hew out two tables of stone, and be ready by morning, and present yourself to me on the top of the mountain; and

there shall be no man or beast with you. And he hewed out two tables of stone, and rose up early in the morning, and went up into the mountain, and took in his hand the two tables of stone.

The mountain was covered with smoke. Jehovah came down in fire on the mountain top, and said, Behold I make a covenant (promise or bargain). I will do wonderful things, such as have not been done in all the earth nor in any nation. Observe that which I command thee this day. Write the words of the covenant which I have made with thee and with Israel. And he was there with Jehovah forty days and forty nights; and he did not eat bread nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments. And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken, we will do. So the tables of stone were called the Tables of the Covenant, or Testimony.

3. It is better in this grade not to confuse the story by introducing the breaking of the first tables and the renewal.

After the story has been told and retold by the pupils, and a title chosen to remember it by, then *Exodus* 20: 1-17 may be read, to show what the law was, and how it has been preserved until our day.

4. *Picture*: Moses and the Tables of the Law. Wilde, 581.

5. *Text*. All that Jehovah hath spoken, we will do. *Exodus* 19: 8. Let the class recite the text together.

6. *Home Session*. Let the child tell the story at home, receiving such help as is necessary, because it is a long story with some hard words in it. Have the text recited, and the picture shown. Let some one read the scripture passages, including *Exodus* 20: 1-17; prepare the note-

book with the title, reference, text, picture, and a copy of the Ten Commandments if one can be obtained separately.

3 49. THE LONG DAY AT AIJALON. *Joshua 10:1-15.*

1. Did you ever wish that night and bedtime did not come so soon? Why?

2. *The Story.* There were five kings who joined together to make war against Gibeon, because Gibeon had made friends with Joshua and the men of Israel. Gibeon was a strong city, but the men of Gibeon were afraid when five other cities joined together against them. So they sent to Joshua, saying, Come up to us quickly and save us, and help us; for all the kings that dwell in the mountains are gathered together against us.

Joshua and his army marched all night and surprised the enemy in the morning. Jehovah helped them with a great hailstorm; and before night the enemy had begun to flee. But Joshua saw that there would not be time to finish the battle before night, and by morning the enemy might rally again and be too strong for him. So he prayed:

Sun, stand thou still upon Gibeon,
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies.

So the sun stayed in the midst of the heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened to the voice of a man; for Jehovah fought for Israel.

3. In telling the story, the teacher should not read it, or merely repeat it, but should know the contents of the story perfectly, and then tell it with vivacity, encouraging the pupils to do the same.

Recall the wonderful ways in which God had helped Moses with the water at Meribah, with the budding of Aaron's rod, and with the tables of the law, and how in equally wonderful ways he also helped Joshua, who was the new leader in place of Moses.

4. *Text.* Jehovah fought for Israel. *Joshua* 10:14.

5. *Conclusion.* The people of God keep fresh in their memories many wonderful ways in which he has helped them in times past. In different wonderful ways God still helps those who put their trust in him.

6. *Picture:* Wilde, 615. Choose a title for the story.

7. *Home Session.* The child has opportunity to tell the story, and the text, to show the picture, and to listen to the reading of the scripture from which the lesson is taken. The notebook is prepared with the title, reference, text, conclusion, and picture.

3 50. GIDEON'S FLEECE. *Judges* 6:33-40.

1. What is dew? At what time of the day do we find dew on the grass? At what season of the year? It is one of the wonderful things which we forget to wonder at because we see it so often. There are many such things.

2. *The Story.* A great army of the enemies of Israel had gathered and were already coming up against them. Gideon was a leader of Israel as Moses and Joshua had been. (Be careful not to let any one confuse this name with the city of Gibeon.) Gideon gathered as many as he could of the men of Israel; but he did not know surely whether or not Jehovah would fight for Israel, as he did when Joshua was leader (text of last lesson). For the enemy had a very large army. But in order that he might encourage his men to fight well, Gideon said to God, If thou wilt save Israel by my hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor;

if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken. And it was so, for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water. And Gideon said to God, Let not thine anger be kindled against me, and I will speak but this once; let me make trial, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only; and there was dew upon all the ground. (4 46.)

3. When pupils tell the story, scripture language may be used so far as they recall it, but not insisted on so as to spoil the freedom of their narrative. The question of signs had better not be taken up for discussion in this grade. This tale will be learned simply as an old religious wonder story.

4. *Picture*: Wilde, 747. Show some wool in its natural state, or at least explain to those who do not know, what a fleece is.

5. *Text*.

Teach me thy way, O Jehovah;
And lead me in a plain path,
Because of mine enemies.

Psalms 27: 11.

6. Make a title for the story for use in the notebooks.

7. *Home Session*. The pupil tells the story, recites the text, shows the picture, and hears read the scripture passage from which the lesson is taken.

Preparations must now be made for the review at the next period of all the Wonder Stories.

3 51. THE WONDER STORIES.

The six Wonder Stories now finished are to be reviewed, together with the texts which accompany them. The stories should be recalled at home under the direction of a parent who has a copy of this book. If this is done it will be easy to go over the ground in a period. But if no reviewing is done outside of class, some extra time will be required.

If the stories are well remembered, there will be time to go on with the review of the first grade stories.

Home Session. Prepare at home for the review of the sixth, seventh, and eighth groups of the first grade lessons, namely, the Tree Stories, the Fruit and Flower Stories, and the Cave Stories.

3 52. FIRST GRADE LESSONS IN REVIEW.

Time must be taken to finish deliberately and successfully the first grade stories, namely, the Tree Stories, the Fruit and Flower Stories, and the Cave Stories.

It will have a good effect, as well as being a fitting reward for faithful work, to have read in public or have otherwise published the names of all those who have completed in a satisfactory way the review of the first grade work. Those who also during the third year completed the review of the second grade work, as well as their regular work in the third grade, are entitled to similar recognition.

GRADED BIBLE STORIES

Fourth Grade



WILDE'S BIBLE PICTURES. 586.

RUTH GLEANING.

THOMAS STOTHARD

Fourth Grade

I: BROTHERS AND FRIENDS STORIES

4 1. JOSEPH AND HIS BROTHERS. *Genesis* 37:12-28.

In the fourth grade as in the third grade, the primary aim must be to teach the story thoroughly, accurately and appreciatively, in order that the pupils may feel upon them the grip of such relations as brothers and friends, and may sense keenly the difference between honoring and dishonoring those relations. In this story they will readily respond with indignation at the unbrotherly treatment which Joseph received.

1. This series of fourth grade stories may be introduced by a simple reference to the "Brother Stories" in the third grade, but without taking time to review them, unless a whole period or more is taken for such review.

2. *The Story.* (a) Jacob had twelve sons. Joseph was young and best beloved by his father. This made his brothers angry, and so Joseph stayed at home in the vale of Hebron, while the others went away with the flocks. One day when they had been gone a long time, Jacob, or Israel as he was called, said to Joseph, Are not thy brethren feeding the flock in Shechem? Come and I will send thee to them. Go now and see whether it is well with thy brethren, and well with the flock; and bring me word again. At Shechem a man said, They are departed hence; for I heard them say, Let us go to Dothan. And so Joseph went after his brethren, and found them in Dothan.

(b) The brothers saw him afar off, and before he came near to them, they conspired against him to slay him, and to cast him into one of the pits, and then to say, An evil beast hath devoured him. But Reuben said, Let us not take his life. Shed no blood, but cast him into this pit in the wilderness. So when Joseph came to his brethren they stripped him of his coat of many colors, which his father had given him, and cast him into an empty pit. Presently a band of Midianite traders came along, and the brothers sold Joseph to these men for twenty pieces of silver; and they brought him to Egypt to sell him for a slave.

3. Let the teacher tell the first unit of the story, (a), about as it is here given. Then let several members of the class reproduce it with such help as they need. Then let the pupils select a title for the first part. Then treat the second unit, (b), in the same way. Finally have one or more pupils tell the whole story as continuously and correctly as possible.

4. *Text.* And the patriarchs, moved with jealousy against Joseph, sold him into Egypt; and God was with him. *Acts 7:9.*

5. *Picture:* Schopin: Joseph Sold into Egypt. Wilde, 368. Let the class select a title for the story as a whole. It is not necessary to use the same name as the one in the book.

6. The notebook should be a regular feature of the fourth grade work. The preparation of the book should be done outside the class, unless the period allowed for class work is longer than forty minutes. As in the third grade, it is easier to make notes on loose paper, copied from the blackboard, and then to do the more careful work at the home session. The notebook should contain the title of the story, the scripture reference, the text, the conclusion, the picture, and any drawing or outline which needs to be kept.

7. *Home Session.* The meaning and use of the home session has been set forth in the previous grades, and in the introductory chapter of this book. Parents are asked to coöperate with the school, by establishing and sustaining this period. The pupil needs this touch with real life, as an expression for what has been taught in the class. The story should be told, the text recited, the picture shown and explained, the conclusion stated, and the passage read aloud, generally by the parent. In order to supervise and assist in this the parent should be provided with a copy of this book, and for purposes of review, also the first book of "Graded Bible Stories" (Grades 1 and 2). This period of home conference is also designed to be used for intimate conversations and counsel, and for that personal acquaintance which busy modern life sometimes tends to shut out of family life.

4 2. GIDEON'S REVENGE. *Judges 8:18-23.*

The aim is to teach the story more for a picture of Gideon and his times, than for any criticism or interpretation of it; but the revenge element need not be glorified.

1. Prepare the minds of the pupils by telling them something like this: When this country was a wilderness, the first few white men were sometimes troubled by the Indians, who helped themselves to property and sometimes carried off captive the settlers, or killed them. When the white men grew stronger, they took revenge. But sometimes they said, These Indians are wild and ought to be taught kindness instead of revenge. In that case they were not killed, but were treated kindly, given schools and protected. Which was the better way?

2. *The Story* (a) The Midianites had dealt harshly with the men of Israel, spoiled their crops and killed many, including the brothers of Gideon, the leading man

in Israel. But God gave power to Gideon and his men, so that he drove away the Midianites, and captured two of their kings, Zebah and Zalmunna. Gideon asked them what manner of men they had slain, and they said, They looked like you. Each one looked like a child of the king. Then Gideon said, They were my brethren, the sons of my mother. If ye had saved them alive, I would not slay you.

(b) Then he called his eldest son and said to the youth, Up, and slay them. But being only a youth, he feared and drew not his sword. And the captive kings said, Rise thou and fall upon us. They thought it would be a disgrace to be slain by a mere child. They preferred to die at the hands of a strong man; and so Gideon himself slew Zebah and Zalmunna in revenge for the death of his brothers. Then the men of Israel said to Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast saved us out of the hand of Midian. But Gideon said, I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you.

3. Tell the first and second parts separately; have each reproduced, and a title chosen for each. Which is the better way? Compare the treatment which Gideon gave these chiefs with the different ways of dealing with the American Indians.

4. *Conclusion.* Brotherliness calls for justice but not for revenge.

5. *Text.* Avenge not yourselves, beloved. *Romans* 12: 19.

In all exercises, especially in the telling of the story, the teacher should faithfully correct errors in grammatical forms, in pronunciation, in posture, and in thinking, on the part of pupils. Slovenliness in any of these respects tends toward lower moral and religious ideals.

6. *Home Session.* The story should be told, and some discussion had as to the moral character of Gideon's re-

4 3. BROTHERS AND FRIENDS STORIES 101

venge, in the light of the text and of the modern way of thinking. In this connection read *Matthew* 5:38-48. The notebook is to be prepared in such a way as to be useful in the reviews.

4 3. DAVID AND HIS BROTHERS. 1 *Samuel* 17:17-30.

This story affords a picture of David's family life when a boy, shows the overbearing attitude which older brothers often assume toward the younger, and how David responded to it.

1. Attention of the class may be turned toward this lesson by the question, Did you ever see an older boy scold a younger one? What kind of feeling did this older brother show?

2. *The Story.* (a) David was the youngest of eight brothers. Their father's name was Jesse, and they lived at Bethlehem. David was tending his father's sheep in the wilderness around Bethlehem; and three of the oldest brothers were in the army of King Saul, when he was at war with the Philistines.

One day Jesse said to David, his son, Take now for thy brethren a bushel of parched grain, and these ten loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses to the captain of their thousand, and see how thy brethren fare, and bring back word from them.

(b) So David left the sheep with a keeper, and took the things and started early in the morning. And he came to the place of the wagons just as the host which was going forth to fight shouted for the battle. And David left his baggage with the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he did so he saw the men of Israel flee away before the enemies' giant Goliath. And David was surprised

and asked, What shall be done for the man that killeth him?

And Eliab, his eldest brother, heard him, and his anger was kindled against David, and he said, Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? It was only a word. And he had the moral courage not to say anything more.

3. Tell the two parts separately, and have the pupils reproduce them as told, and select titles for each, and also a title for the story as a whole. The Goliath story forms the next lesson, and so should not be taken up here. The unbrotherly temper and jealousy of Eliab, together with David's quiet answer, are the points of emphasis.

4. *Conclusion.* Eliab scolded David unjustly, but David did well not to give an angry answer.

5. *Text.* Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil. 1 *Corinthians* 13: 4, 5.

6. *Picture:* The Anointing of David, Wilde, 475, shows all the brothers at another time.

7. *Home Session.* The fourth grade pupil brings home the things which have been taught in the class. The scripture passages are read, and the whole subject discussed, and an estimate made of the character of David and the brothers. The notebook is then written up.

4 4. GOLIATH OF GATH. 1 *Samuel* 17.

This story belongs in the "Primitive Hero Tales" of the fifth grade, but must be used here on account of its

close connection with the preceding and following stories.

Teach the story of David and Goliath, and in doing so impress the idea that bodily size and strength are not the greatest qualities of a hero.

1. Recall briefly the last story. Let us see how bodily strength can fail to win a fight.

2. *The Story.* (a) Two armies were arrayed, one on either side of a valley, ready for battle. One was the army of Saul, king of Israel, who was head and shoulders taller than other men (1 *Samuel* 10:23). The other was the Philistine army. Sometimes ancient armies chose champions to go forward and fight their battles for them. This is what the Philistines now proposed; and they sent their hero Goliath, nine feet high, with helmet of brass and a coat of mail weighing 150 pounds; and the staff of his spear was as big as a wagon-tongue.

Day after day he defied the army of Israel and said, Give me a man that we may fight together. But King Saul would not fight him, and there was no other armored giant in the army of Israel. But David the shepherd lad had come to visit his brothers in the army. While the giant hero of the Philistines was making a bragging show of himself every day, the giant hero of Israel was keeping out of sight from fear, and the shepherd boy hero was overcoming many obstacles to get a chance to silence the giant.

(b) When at last David got permission from King Saul to fight the giant, he would not wear the heavy armor of the king, but took his staff and sling and a few smooth stones, just as he had so often done in the fields, and went out to accept the giant's challenge. Goliath cursed David in the name of his gods and said, Am I a dog that thou shouldst come out at me with a staff? Come to me and I will give thy flesh to the birds of the heavens, and to the beasts of the fields.

David said in answer to his vulgar boasting, Thou com-

est to me with a sword and with a spear; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. He will deliver thee and the army of the Philistines into my hands this day, that all the earth may know that there is a God in Israel. Then David ran toward Goliath and threw a stone with his sling, and it sank into the giant's forehead, and he fell on his face. Then David took the giant's own sword and finished him; and the army of Israel pursued the fleeing Philistines and drove them out of the country.

3. Tell each part vividly. Have it retold several times, and choose subtitles for each part. Then have the whole story told and named. Show a picture of David slaying Goliath. Wilde, 685.

4. *Conclusion.* A hero with a great bodily size here goes down in conflict against a small hero with faith in God and trained in the skillful use of a simple weapon.

5. *Text.* Jehovah saveth not with sword and spear. 1 *Samuel* 17:47.

6. *Home Session.* After the pupil has presented the story, text, and picture, and heard the reading of 1 *Samuel* 17, there may be some intimate conversation about the kind of heroism of David compared with that of Goliath. The notebook is then written up and inspected.

4 5. DAVID AND JONATHAN. 1 *Samuel* 18:1-4; 19:1-7.

The aim is first to thoroughly master the story, and incidentally to glorify and idealize the relation of friendship.

1. Brothers are bound up with each other before they are aware of it; but friends have to discover each other somewhere along the journey of life. Here is a story of how two famous friends found each other, and became knit together for life.

2. *The Story.* (a) After David had slain the giant Goliath, he was brought before King Saul, and received the king's praise and some of the rewards. And it came to pass when he made an end of speaking to Saul, that the soul of Jonathan, the king's son, was knit with the soul of David; and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him and gave it to David, and also his sword, and his bow, and his girdle.

(b) After a while Saul had troubles, and he blamed David, and grew angry with him. And he spoke to Jonathan and to all his servants that they should slay David. But Jonathan delighted much in David, and told him, Saul, my father, seeketh to slay thee. Now hide thyself, and I will talk with my father of thee.

And Jonathan spoke good of David to his father, Let not the king sin against his servant David; because he hath not sinned against thee, and his works have been very good. He put his life in his hand and smote the Philistine, and Jehovah wrought great victory for Israel. Wherefore wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened to the voice of Jonathan, and said, He shall not be put to death. Then Jonathan called David and told him all, and brought him to Saul, and he was in his presence as beforetime.

3. It must be kept clearly in mind that the main feature in the teaching of these lessons is to have each pupil tell the story in a free, accurate and connected narrative, not memorized verbally, but told from the impression of the events. Let the pupils select subtitles for each part, and after the whole story has been told, choose a title for it.

4. *Conclusion.* Friends like David and Jonathan can

often put away strife by helping people to understand each other.

5. *Text.* The perverse is an abomination to Jehovah; but friendship is with the upright. *Proverbs 3: 32.*

6. *Picture:* Doré. David and Jonathan. Wilde, 478.

7. *Home Session.* After the child has presented the story, text, picture, and conclusion, and has heard the scripture passage read, some conversation will grow out of it concerning the friends which the child has found, and the good that each can do the other. The notebook will also receive appropriate attention.

4 6. DAVID'S EXCUSE. 1 Samuel 20: 1-7, 24-32.

The aim is to fix the story in the minds of all, and to secure a clear notion of the brotherly act proposed, and the falseness of the excuse.

1. When brothers have been scattered they love to meet in the old home at Thanksgiving time.

2. *The Story.* (a) David had been for a good while a musician at the court of King Saul, and had a place at the king's table. There was to be a two-days' feast at the new moon, when the king's household, as well as all other families, came together for a good time. For some reason the king was again angry with David, and he was afraid to take his seat at the feast, and he also feared the king's wrath if he should be absent without permission. So David decided to hide in the woods until the feast should be over. He would rely upon his friend Jonathan, the king's son, to tell him what the king might say and do, and he would make up an excuse to the king.

(b) David had come from a humble farmer's home, to live at the king's court. It would be a beautiful and brotherly thing for him to say, Let me get away and spend the feast with my brothers rather than in the king's court. So

he said to Jonathan, If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Bethlehem, his city; for it is the yearly sacrifice for all the family. If he shall say, It is well, thy servant shall have peace; but if he be wroth, then know that evil is determined by him.

And Jonathan said, Be thou in this place on the third day, and I will come to shoot at a mark. I will say to the lad, Go, find the arrows. If I say, The arrows are on this side of thee, know that there is peace. But if I say, They are beyond thee, go thy way; for Jehovah hath sent thee away.

On the first day the king said nothing, but on the second he said, Wherefore cometh not the son of Jesse to meat neither yesterday nor today? Jonathan gave him David's excuse as planned, and Saul was wroth and said, As long as the son of Jesse liveth thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him to me, for he shall surely die.

3. Teach the parts of the story in the usual way, selecting subtitles *a* and *b*, and a title for the story. Draw out opinions on the question, Can an excuse be a good one if it is not true?

4. *Conclusion.* The excuse of going home to see his brothers, which David sent to the king was beautiful but untrue.

5. *Text.* With lies ye have grieved the heart of the righteous. *Ezekiel 13:22.*

6. *Home Session.* This story as told by the pupil, together with the text, and the conclusion, or as set forth in the book in the hands of the parent, should afford a profitable discussion in the home circle, on the subject of insincere excuses. The notebook work is to be attended to under supervision.

4 7. A FRIEND IN NEED. 1 *Samuel* 20: 32-42.

To get the story mastered, as a climax to this little group of Jonathan stories, in which friendship is idealized, Jonathan is glorified, and David appears as a real man, not an ideal.

1. Review briefly the last story of David's Excuse.

2. *The Story.* (a) Jonathan was the prince who ought to be king after his father Saul. But now the king is sure that David, instead of the prince, will become king unless he is destroyed. That was why the king was angry when the prince told him David's excuse, and why he said he should surely die. But Jonathan again took his friend's part, and said, Wherefore should he be put to death? What hath he done? When Jonathan said this the king struck him with his spear. And by that Jonathan knew that it was of no use to plead further for his friend David. So Jonathan arose from the table in fierce anger, and ate no food on the second day of the feast; for he was grieved for David, because of what his father did.

(b) In the morning Jonathan and the lad went out; and he said to the lad, Run now and find the arrows which I shoot; and he shot them beyond him and said, Is not the arrow beyond thee? Make haste, stay not. But the lad knew not, only Jonathan and David knew the matter. And he gave the weapons to the lad and said, Go, carry them to the city. When the lad was gone, David came out of his hiding and they kissed each other and wept together, until David exceeded. Jonathan said to David, Go in peace, as we have promised; Jehovah shall keep peace between me and thee, and between my children and thy children forever. And David arose and departed; and Jonathan went into the city; for he would rather lose his kingdom than break his friendship with David.

3. Tell the parts, and have them retold separately, by

4 8. BROTHERS AND FRIENDS STORIES 109

different members of the class; choose the subtitles; get a good telling of the whole story, and a title for it.

4. *Conclusion.* Jonathan was a true friend to David when he was in trouble, even when it cost him his kingdom.

5. *Text.* Jonathan said to David, Go in peace. 1 Samuel 20:42.

Maxim. A friend in need is a friend indeed.

6. *Picture:* Friendship of David and Jonathan. Wilde, 790.

7. *Home Session.* When this story is told and the conclusion, text, and maxim given there should be a condition of feeling awakened, which will make effective any instruction on the subject of loyalty. Can one ever afford to let his own prosperity interfere with the real friendships of life? The notebook work will be supervised.

At the next class period there will be a review of the seven stories in this course called Brothers and Friends. It will be necessary for the home session to help in the preparation for this review.

4 8. BROTHERS AND FRIENDS. Review.

In accordance with the system of reviews, upon which this method of teaching so largely depends for its permanent success, it is necessary to pause at this point for a period, and refresh the memory of the seven Brothers and Friends Stories which have now been covered since the beginning of the fourth grade work. The texts are to be included in the review.

If the class is large it is possible to give each member a chance to tell each story by dividing them into groups of two or three, sufficiently separated so that in each group of children one can be telling the other a story, and then hearing the other tell it.

Now that the stories are longer and the children older,

the review is even more necessary, on account of the numerous details which quickly fade from memory unless they are frequently rehearsed.

The home session should take its opportunity to hear some or all these stories told again.

4 9. JOB IN NEED OF SYMPATHY. *Job 2:7-13.*

To impress permanently on the pupils' minds the picture of Job in his pain, and the value of silent sympathy from friends who took the trouble to come together to comfort him.

1. Animals as well as men have friendly feelings for each other in trouble. When one of the cattle is hurt, the others gather around with looks of sympathy. People tend to do the same; but they differ greatly from each other in their sympathy, as this story shows.

2. *The Story.* (a) There was a man in the land of Uz, whose name was Job. He was an upright man, and one that feared God, and turned away from evil. But he met with one trouble after another. The tribes slew his servants and his cattle and his camels; the lightning killed his sheep; the wind destroyed the houses and killed his sons and daughters; and at last Job himself was troubled with sore boils from the sole of his feet to the crown of his head. And he took a potsherd to scrape himself with; and he sat among the ashes. His wife, who was his nearest friend, was surprised that he kept his patience and uprightness through his pain. And she said to him, Dost thou still hold fast thine integrity? Renounce God, and die. But he said to her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did Job not sin with his lips.

(b) Now when Job's three friends heard of all this

evil which had come upon him, they came every one from his own place, Eliphaz and Bildad and Zophar. And they made an appointment together to come and bemoan him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his robe, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word to him; for they saw that his grief was very great.

3. It is not essential that biblical language shall be used verbatim, but it is desirable to have it used for the most part in telling and in reproducing these stories.

In what different ways did the wife and the three friends of Job show their sympathy?

The subtitles and finally the title of the story should be formulated by the pupils.

4. *Conclusion.* Job's wife discouraged him, but his three silent friends were a real comfort to him. Many words, or harsh words, are not so helpful in trouble as the quiet sympathy of friends.

5. *Text.* Rejoice with them that rejoice; and weep with them that weep. *Romans* 12:15; read verses 9-15.

6. *Home Session.* Difficult questions may arise when the pupil tells the story of Job and his misfortunes, and the text and conclusion. The scripture passage, or indeed the first two chapters of Job should be read. Do not fall into the error of Job's friends, and assume that God is punishing Job for some sin. Job is right in stoutly maintaining his innocence, and that affliction is not a sign of wickedness. See that the notebook is properly prepared.

4 10. JOB'S HAPPY DAYS. *Job* 42:7-15.

The story is to be mastered with emphasis on the fact that the Lord is a good friend to the upright.

1. Recall briefly the last story.

2. *The Story.* (a) Job's three friends were not content to remain silent comforters. When Job in his agony spoke bitter words about his hard lot, the three friends began to argue with him, and to say that all his troubles were a proof that he had offended God in some way, and these were his punishments. But Job knew better, for he had been upright before God, and he was sure that God would yet save him out of all his troubles. And Jehovah said to Eliphaz, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take a sacrifice, and go to my servant Job, and offer it for yourselves a burnt-offering, and my servant Job shall pray for you; for I will accept him; but I will not deal with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath. So Eliphaz and Bildad and Zophar went and did as Jehovah commanded them; and Jehovah accepted Job's prayer.

(b) And Jehovah turned Job from his troubles when he prayed for his friends; and Jehovah gave Job twice as much as he had before. Then there came to him all his brothers and all his sisters, and all they that had been his acquaintances before, and they did eat bread with him in his house; and they comforted him concerning all the evil that had been upon him, and gave him pieces of money, or gold rings for souvenirs. So Jehovah blessed the latter end of Job more than the beginning. He had far more sheep and cattle and camels than at first. He had also seven sons and three daughters as before; and in all the land there were no women so fair as the daughters of Job. He lived to a happy old age, and had many friends, but Jehovah was the best of them all.

3. Tell the story and have it reproduced by the pupils in parts, giving a subtitle to each. When the whole story has been reproduced, give it a name.

4. *Conclusion.* Job knew that he was right with God; and if he kept right God would carry him through all his troubles. He trusted God rather than the arguments of his friends.

5. *Text.* Behold, we call them blessed that endured; ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. *James 5:11.*

6. *Picture:* Dobson. Happy Days of Job. Wilde, 624.

7. *Home Session.* The two stories of Job illustrate the triumph of a just and righteous man in spite of affliction. The story is to be told as it has been taught, the text recited, the picture shown with the old patriarch again surrounded by plenty and a happy family. The conclusion may be reported and discussed. The notes taken in class are transferred to the notebook.

4 11. ANDREW AND SIMON. *John 1:35-42.*

The chief object is to get the story of this important episode mastered permanently. The brotherly spirit of Christ's true disciples is the chief moral impression to be secured.

1. Recall some of the brother stories in which some unbrotherly thing occurred. Here is a case of a man quickly sharing his good fortune with his brother.

2. *The Story.* (a) John was preaching to the people and teaching his few disciples, and was baptizing some in the river Jordan. Jesus had been among those baptized; and now as John sees Jesus coming along, he points his disciples to him and says, Behold the Lamb of God, that taketh away the sin of the world. Again the next day John was standing with two of his disciples, when Jesus came along, and John said the same thing again.

The two disciples were now so interested that they fol-

lowed Jesus. When he saw them following, he asked, What seek ye? Scarcely knowing what to say, they asked, Rabbi, where dwellest thou? He said, Come and ye shall see. They came therefore and saw where he abode; and they abode with him the rest of that day.

(b) In the visit of that day the two men became greatly attached to Jesus; and they felt sure that he must be the Messiah. One of the two was Andrew, Simon Peter's brother. The first thing he did was to find his own brother Simon, and tell him, We have found the Messiah, who is the Christ. And he brought his brother Simon to Jesus. And Jesus looked upon him and said, Thou art Simon the son of John; thou shalt be called Cephas (which means Rock, or Peter); and out of this rock and others like it Jesus builds his church.

3. Tell the parts, *a* and *b*, and have them reproduced, and titles given to each. Then have the whole story told and a title given. Let the stress be laid on the brotherly and Christian spirit of Andrew. Explain disciple (pupil), and Rabbi (teacher). What three names had Andrew's brother?

4. *Conclusion.* Andrew finding his own brother and bringing him to Christ was the first of those missionaries who are bringing the whole world to Christ.

5. *Text.* He findeth first his own brother Simon, and saith unto him, We have found the Messiah.

6. *Picture:* Bida. Behold the Lamb of God. Wilde,

46. John is pointing his disciples to the new Master.

7. *Home Session.* The pupil tells the story of how the good news began to spread, the text and conclusion are given, the picture shown and explained, and the scripture passage read. The notebook is prepared or inspected, and due praise given for good work.

4 12. THE FIRST FOUR DISCIPLES. *Matthew 4:18-22.*

To make the story perfectly known, and to emphasize the brotherly relation as a help in the enlistment of disciples.

1. Recall the story of how Peter was first brought to Jesus. Show a map of the Jordan and the Sea of Galilee, the places of these two stories.

2. *The Story.* (a) The time was at hand for Jesus to begin his work. In order to carry out his plans he needed a number of men who had been taught his gospel, and had learned his plan of life, and were filled with his spirit. So it was necessary to select these men with care, and teach them for a long time. The disciples of the Rabbis, and the disciples of John, were all being taught by their masters; and now Jesus was a new master ready to receive disciples.

(b) Soon after Jesus had talked with Andrew and his brother Simon by the Jordan, Jesus was walking by the Sea of Galilee, and saw the same two brothers casting a net into the sea; for they were fishers. And he said to them, Come ye after me, and I will make you fishers of men. And they quickly left the nets and followed him. And going on a little further by the sea, he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father mending their nets; and he called them. And they left the boat and their father, and followed him. This John was the one who with Andrew followed Jesus on that first day when they talked with him. These two pairs of brothers were the first men whom Jesus chose to be his disciples and helpers.

3. Tell the parts of this lesson separately; have them reproduced and subtitles selected for them. Have the whole story told, and a title found for it. Note the place (Sea of Galilee), their occupation, what they were doing, the form of his invitation (explain "fishers of men"), the

name of the father. What change did this make in their occupation? Would it be easier for a man to make this change alone, or at the same time that a brother is making it? Why? Point out that the first four disciples began in the latter way.

4. *Conclusion.* Brothers came together to be the first disciples. It is a great help in doing any good thing for brothers, sisters, or friends, to act together in unity.

5. *Text.* Behold, how good and pleasant it is for brethren to dwell together in unity. *Psalms* 133:1.

6. *Picture:* Zimmermann. Christ and the Fishermen. Wilde, 47.

7. *Home Session.* The story, the conclusion, the text, the picture, and the scripture passage, all combine to make a real acquaintance for the family, and especially the child who presents these things, with this little company of men who were the real founders of Christianity. It is an acquaintance worth cultivating at some pains. This material should find its place regularly in the notebook.

4 13. THE BROTHER OF THE WAYWARD SON. *Luke* 15: 22-32.

The purpose here is to refresh the memory on the story of the Wayward Son and to complete it, so as to impress the idea that an ungenerous and unbrotherly spirit can spoil a character otherwise good.

1. Let some one tell the story of the Prodigal, or Wayward Son, 3 29, being careful to include only what was given there.

2. *The Story.* (a) In Jesus' story of the Wayward Son, the father was so glad to see his long-lost son returning, that there was nothing too good to do for him to show his love. He forgave all his wickedness and forgot all his wasted money, his lost years and his ruined char-

acter. Of course this could not bring back these things that were lost. But in his joy at seeing his son alive again, he said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat, and make merry; for this my son was dead and is alive again; he was lost and is found. And they began to make merry.

(b) Now his elder son was in the field; and as he drew nigh to the house, he heard music and dancing. And he called one of the servants, and inquired what these things might be. And he said, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in; and his father came out and entreated him. But he said to his father, Lo, these many years do I serve thee, and I never disobeyed thee; and yet thou never gavest me even a kid that I might make merry with my friends. But when this son came, who hath devoured thy living with wicked people, thou killedst for him the fatted calf. And he said, Son, thou art ever with me, and all that is mine is thine. But it was fitting to make merry and be glad, for this thy brother was dead and is alive; and was lost and is found.

3. Tell the parts separately and have them reproduced by several pupils, and the subtitles selected. Then have the complete story well told and named. What rewards did the older brother have for living an orderly life? (A good name, an unbroken life, and his father's estate.) Does one need to be rewarded for a right life? Did the older brother help the younger to change to a better life? Ought he to do so? How does his conduct compare with that of the brothers in the last two lessons?

4. *Conclusion.* The elder brother did well to be obedient and orderly, but it would have been far better if he were more brotherly and forgiving.

5. *Text.* Be ye kind to one another, tenderhearted, forgiving each other, even as God in Christ forgave you. *Ephesians 4:32.*

6. *Home Session.* A basis for good understandings with children is furnished by this story told by the fourth grade pupil, together with the text and the conclusion, and the rereading of the whole passage, *Luke 15:11-32.* The material is also placed in the notebook.

4 14. MARTHA AND MARY. *Luke 10:38-42.*

The aim is to teach the story, and to impress it on the imagination so that it will carry with it the discrimination between better and worse interests.

1. Recall the story of Jesus and His Bethany Friends (3 42).

2. *The Story.* (a) Jesus was an honored guest in the home at Bethany; and he loved to rest in the quiet of that home at night after the labors of the day within the city of Jerusalem. It was Martha's house, for she was older than her sister Mary and her brother Lazarus. They had lost their father by the dread disease of leprosy, and their mother was probably long since dead. It was a home of culture and wealth; but dearer than these to the heart of their guest was the friendship of the brother and sisters who dwelt there.

(b) On one of the visits of Jesus to the Bethany home, Mary sat long at his feet and listened to his words. All the while Martha was working hard to prepare the dinner, and was tired and impatient. Probably she wanted to hear his words as well as Mary. And she came up to him and said, Dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things;

but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her.

3. Tell the description in *a* and the narrative in *b*, in the same way. Have each part repeated and corrected by the pupils, and subtitles selected. Then have the whole story told and a title chosen for it. Explain that the "many things" which troubled Martha were all the things to eat and look at; the one thing which Mary had chosen as the good part was to know Christ, who is the Way, the Truth and the Life.

4. *Conclusion.* If Martha had known the things of Christ as well as Mary, she would not have been so impatient; and with a simpler meal she too might have sat at his feet and listened to his words.

5. *Text.* But one thing is needful, for Mary hath chosen the good part, which shall not be taken away from her.

6. *Pictures:* Hoffmann: Wilde, 114. Eichstaedt; Wilde, 465.

7. *Home Session.* The friendships and courtesies connected with a guest in the home may be a subject for profitable conversation in connection with the story, text, conclusion, and pictures, presented by one of this home group, and afterward placed in the notebook.

4 15. OUR ELDER BROTHER. *Matthew* 12: 46-50; *John* 20: 17.

Teach these two incidents as a means of showing the brotherliness of Christ, and so round up all the brother stories by idealizing the brotherly spirit.

1. What is it to be brotherly?

2. *The Story.* (*a*) At one time Jesus was healing many people, and showing his good will to them in many ways. The common people heard him gladly, and

crowded the house where he was until it could hold no more. While he was yet speaking to the multitudes, his mother and his brethren stood without, seeking to speak with him. And some one said to him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said to him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

(b) On the first Easter morning, when Mary Magdalene sat weeping by the empty tomb, the risen Lord came and called her by name; and said to her, Touch me not; for I am not yet ascended to the Father; but go to my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

3. *Conclusion.* All those who do the will of the heavenly Father are brethren, because they have one Father, even God, and one brotherly spirit is in them, even the Spirit of Christ. All we who love and serve him belong to that brotherhood, and Jesus Christ is Our Elder Brother.

4. *Text.* Go to my brethren and say to them, I ascend unto my Father and your Father. *John 20:17.*

5. Teach this lesson as nearly as may be in the same manner as the regular stories. Have the conclusion 3 stated in much the same way. Frame a title and subtitles.

6. *Picture:* Ploekhorst. The Risen Lord (Our Elder Brother). Wilde, 161.

7. *Home Session.* The text is the key to the thought of the period: my brethren, my Father, your Father. The pupil recites this text, tells the stories, shows the picture of him who so speaks of us, and hears read the two passages of scripture. This material is placed in the notebook. Preparation is then made for the next class

4 17. BROTHERS AND FRIENDS STORIES 121

period, which will be a review of the last seven Brothers and Friends Stories.

4 16. BROTHERS AND FRIENDS. Second Review.

Beginning with the first of the Job stories, 4 9, a review will be taken of the last seven stories of Brothers and Friends, and the texts which go with them. To some extent there should also be a statement of the conclusion or permanent value of each of these lessons. The first two go together giving the two sides of the great moral lesson of Job. The remaining five are all incidents connected with Our Elder Brother.

Care must be taken in these reviews not to make them too brief by omitting important parts. The stories have already been shortened to the limit, and every real point should be included in the review. This can be easily done if the previous work has been thorough.

Home Session. The help of the home will be especially needed in preparing for the review of the third grade lessons. The whole course will be reviewed in three periods. The first two groups will be assigned for next period, and should be rehearsed at home so that they can all be covered in one class period, namely, the Kinsman Stories, and the Stories of Sacred Things.

4 17. KINSMAN, AND SACRED THINGS.

The first of three periods in the fourth year is here taken for a complete review of the third grade lessons. The first two groups are taken at this time, namely, the Kinsman Stories, and the Sacred Things. The texts are also to be recalled. The notebooks if they were well prepared will be of service in this review, not to be read in class, but to assist the memory in the preparation for the review.

As pupils advance through the grades the lessons grow richer in material, and the permanence of memory impressions becomes more important. Many people suppose that they know these stories; but when they are asked to tell them their knowledge reduces to a name or two and a meager incident. What is required is richness of detail, and these reviews must secure those details, or they will be surely lost.

Home Session. The period at home is required to make sure the ground covered in the last two review periods. It should be gone over in such a way as to fill out every point where the memory is not perfect in all those stories.

II: PARABLES OF JESUS

4 18. THE TWO BUILDERS. *Luke 6:27-40; Matthew 7:24-27.*

In this series of parables of Jesus the teacher aims to have each pupil master the parable, and be able to tell it substantially as Jesus told it, and in doing so to feel the moral force of it.

1. What would happen if a workman should listen to the orders of his boss, and then always go and do what he liked?

2. *The Story.* (a) Jesus said, Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock. And when a flood arose, the stream brake against that house, and could not shake it, because it had been well builded.

But he that heareth, and doeth not, is like a man that built a house upon the earth without foundation; against which the stream brake, and straightway it fell in. And the ruin of that house was great. *Luke 6:47-49.*

(b) Jesus had been saying to his disciples, Love your enemies; do good to them that hate you; bless them that curse you; pray for them that despitefully use you; be merciful even as your Father is merciful; give and it shall be given unto you; for with what measure you mete it shall be measured to you again. The disciples had heard these words, and said they were good. But when some one disputed or opposed them, the disciples were ready to fight; and this was just what Jesus had said they should not do. And then he said to them, Why call ye me Lord

and Master, and do not the things which I say? And the multitudes were astonished at his teaching; for he taught them as one having authority, and not as the scribes.

3. The two parts of this story should be told by the teacher and reproduced by the pupils, using about the language here given, and yet not as a mechanical imitation. Choose title and subtitles. Explain that the word "Lord" means one who commands others.

4. *Conclusion.* Jesus taught his disciples that the foundation of their character must be obedience to him.

5. *Text.* Why call ye me Lord, Lord, and do not the things which I say? *Luke 6:46.*

6. *Picture:* House on the Rock and on the Sand. Wilde, 654.

7. *Home Session.* In the home the conversation should aim to bring out the moral force of the parables of Jesus in the series of lessons now beginning. The fourth grade pupil tells the parable and the meaning which Jesus gave for it, recites the text and the substance of the conclusion, shows the picture and explains it, and hears the scripture passage read. The material is then placed in the notebook.

4 19. THE SEED AND THE SOILS. *Luke 8:4-15; Matthew 13.*

1. What makes ground good for seed-sowing? Is there anything to be done in our life like the work to be done in the field?

2. *The Story.* (a) And when a great multitude came together, and they of every city resorted to him, he spoke by a parable. A sower went forth to sow his seed. And as he sowed, some fell by the wayside; and it was trodden under foot, and the fowls of the air devoured it. And other fell on the rock. And as soon as it grew, it

withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear. *Luke 8:4-8.*

(b) And his disciples asked him what this parable might be. And he said, The parable is this. The seed is the word of God. And those by the wayside are they that have heard. Then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they who, when they have heard, receive the word with joy. These have no root, who for a while believe, and in time of temptation fall away. And that which fell among thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience. *Luke 8:9, 11-15.*

3. Tell the story substantially in scripture language. Have it reproduced part by part in the same way. Have subtitles and a general name selected. Call up a spot in the neighborhood like each kind of soil, to assure a correct mental picture. Make sure that they all know what each kind of soil needs to have done to make it good.

4. *Conclusion.* Jesus taught that in order to get good fruit from his teaching there must be work done in preparing people to receive his words and to do them.

We must clear away the bad things in us and around us before the good things will stay.

5. *Text.* And other fell into the good ground, and grew, and brought forth fruit a hundredfold. *Luke 8:8.*

6. *Picture:* Parable of the Sower. Wilde, 544.

7. *Home Session.* The home is chiefly the place where

the human soil is prepared for the good seed and it is the chief purpose of the home session to furnish an occasion and a means of so preparing it. The pupil brings from the class a story to tell, a text and a conclusion to recite, and a picture to show and explain. The pupil should hear read the passage of scripture, and in connection with it some hymn and prayer. Then the notebook is to be prepared.

4 20. FAITHFUL AND UNFAITHFUL. *Luke 12:35-48.*

1. If the master of the house knew in what hour the thief was coming, would he allow his house to be broken into? What would he do? Since he does not know when the thief is coming, what must he do?

2. *The Story.* (a) Jesus said to his disciples, Let your loins be girded about, and your lamps burning; and be ye yourselves like men looking for their master when he shall return from a marriage feast; that when he comes and knocks they may quickly open to him. Blessed are those servants whom their master, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if he shall come in the third watch, and find them so, blessed are those servants. Be ye also ready to serve your Lord, for in an hour that ye think not he cometh, as a thief in the night, or as a man returning from a marriage feast.

(b) And Peter said, Lord, dost thou speak this parable to us only, or is it for everybody? And Jesus said, Happy is any servant whom his master when he cometh shall find so doing, if that servant wishes to be a faithful and wise steward, whom his master shall set over his household, to give them their portion of food in due

season. He will set such a servant over all that he has. But if that servant shall say in his heart, My master delays his coming; and shall begin to beat the other servants, and to eat and drink, and to be drunken; then the master of that servant shall come in a day when he expects not, and in an hour when he knows not, and shall cut him in pieces, and appoint his portion with the unfaithful. That servant who knew his master's will, and made not ready, nor did according to his will, shall be beaten with many stripes. And to whomsoever much is given, of him shall much be required.

3. This parable, like the others, may be treated in the same way as a regular story, although the content is somewhat different. It is important to preserve as far as practicable the scripture phrases, although they are slightly modified here for the sake of clearness to the children. Have the parts reproduced and named in the usual way.

4. *Conclusion.* Jesus taught that any one who wishes to be honored and promoted to higher positions must first prove himself faithful in the duties he already has.

5. *Text.* To whomsoever much is given, of him shall much be required. *Luke 12:48.*

6. *Home Session.* The conversations at home will aim to help the story, text, and conclusion, which the pupil reports, in fixing the idea of Jesus, that everything one does is a judgment, or exhibit, to show what more one can do or be, a try-out for the larger life ahead of us. The notebook will show the usual material.

4 21. LOVE FOR THINGS LOST. *Luke 15:1-10.*

1. Do you care more for a thing when it is lost, or when it is not lost?

2. *The Story.* (a) Now all the publicans and sinners were drawing near to him to hear him. And both the

Pharisees and the scribes murmured, saying, This man receiveth sinners and eats with them. And he spoke to them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it upon his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost. I say to you that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance. *Luke 15:1-7.*

(b) Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say to you, there is joy in the presence of the angels of God over one sinner that repenteth. *Luke 15:8-10.*

3. Tell the parts of the story in substantially the Bible language, and have each part reproduced and named. Associate with this loss of one out of a hundred sheep, and one out of ten pieces of money, the story of the Wayward Son (3 29; 4 13), where one of two sons is lost. Name the story.

4. *Conclusion.* Jesus loved good people so much that he tried to make good people out of bad ones; and so he loved bad people for the hope he had of making them good.

5. *Text.* There is joy in the presence of the angels of God over one sinner that repenteth. *Luke 15: 10.*

6. *Pictures:* Molitor; The Lost Sheep, Wilde, 102. Millais; the Lost Piece of Silver, Wilde, 103.

7. *Home Session.* All the illustrations used by Jesus

will appeal to parents as picturing the Father's love for his lost ones, and a child can understand that love, especially when telling of it in this story. The title and subtitles, the reference, the conclusion, the text, and the pictures should all be placed in the notebook. Some one should read aloud the entire fifteenth chapter of Luke.

4 22. THE TALENTS. *Matthew 25:14-30.*

1. How do men know whom to select for the great offices? By seeing who has done well in the little ones.

2. *The Story.* (a) Jesus said, The kingdom of heaven is as when a man, going into a far country, called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received five talents went and traded with them, and made other five talents. In like manner he also that received two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. *Matthew 25:14-18.*

(b) Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that receiveth the five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents. Lo, I have gained other five talents. His lord said to him, Well done, good and faithful servant. Thou hast been faithful over a few things, I will set thee over many things. Enter thou into the joy of thy lord. And he also that received two talents came and said, Lord, thou deliveredst to me two talents. Lo, I have gained other two talents. His lord said to him, Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord. *Matthew 25:19-23.*

(c) And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. And I was afraid, and went away and hid thy talent in the earth. Lo, thou hast thine own. But his lord answered and said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter. Thou oughtest therefore, to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take away therefore the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given, and he shall have abundance; but from every one that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness. There shall be weeping and gnashing of teeth. *Matthew 25:24-30.*

3. Tell the three parts of the story, and have each reproduced separately in scripture language, giving a brief title to each and a name to the whole story. In telling and explaining the parable, lay emphasis upon the following conclusion.

4. *Conclusion.* God gives us all different tasks and different powers; and we are judged by how we use our powers in our tasks.

5. *Text.* Unto every one that hath shall be given, and he shall have abundance. But from him that hath not, even that which he hath shall be taken away. *Matthew 25:29.*

6. *Home Session.* This is the opportunity of the parent to make clear to the child, that his place as a child in the home and in the world is a real place. To fill that place rightly and well is just as good as for an older person to fill his place. One of the ways of doing this is to tell this story, text, and conclusion, hear the scripture passage read, and to place in the notebook the outline and

other things. Prepare also for the review at the next class period of the five parables of Jesus.

4 23. PARABLES OF JESUS, REVIEW.

The five parables which have now been taught in this series contain very much of the gospel and wisdom of Jesus. They are not as easy to remember as some of the stories are, and there is the greater necessity for careful review. A full period is none too much time to recall and confirm them in the memories of all the members of the class.

The conclusions of the several lessons contain the chief thought to be gathered out of the parables; but it is essential that the parables themselves shall be gone over until they become a permanent possession. With them will naturally be associated the texts.

Home Session. The important work for this home session will be the preparation for the coming review of the third grade work, including the third and fourth groups of stories, namely, the Brother Stories, and the Parents and Children Stories. To recall these stories in order, and associate with them the proper memory texts is no easy work after a year has elapsed, but it can be done, and when it is done the permanent impression will be so improved that it will last much longer than it did before.

In any school where less than the full series of lessons are covered, reviews should be taken at the close over the portions of the course covered. The repetition of reviews, and the cumulative review which conserves the work of former years, is essential for the educational and religious values of this work.

4 24. BROTHERS, PARENTS AND CHILDREN.

This is the second review period for third grade stories. There are two more groups to be covered in this period, namely, the Brother Stories, and the Parents and Children Stories, and the memory texts which go with them.

It has become clear by this time how much work is necessary in order to retain the stories after they have been once learned. Nothing is worth having which does not cost work. There is a really great enrichment of the higher life to be obtained in the mastery of these Bible stories. Much work is being put into the first treatment of them; and be assured that it is in great danger of being entirely lost, if the reviews are not faithfully carried out. It is a perfectly well established law of the human mind that details first and afterward main impressions fade out of memory unless they are brought back from time to time, more frequently at first and less frequently after several repetitions.

Home Session. It is a fundamental part of this scheme of teaching that participation by the family in the affairs of each member is the way to make real and permanent the effects of the teaching of the class. The two reviews just given must leave many points in need of further attention. This home session is the time appointed for these finishing touches. Presently there will be an announcement of the names of those who have successfully completed the reviews of the third grade work.

III: TALES OF BEGINNINGS

4 25. THE BEGINNING OF THE WORLD. *Genesis 1:1 to 2:2.*

The teacher must distinguish sharply between teaching a story as such, and the teaching of history or philosophy. It is purely as a story that this lesson is offered, and it is not to be studied in a critical way by minds of this grade.

1. Every one has wondered how the world began to be. No man saw it; but this is a way it is explained in the book of beginnings, or Genesis.

2. *The Story.* (a) In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. And in other days God made the heavens above, the sea and the dry land and the grass and the trees which grow upon it; the sun, moon and stars; the fish, the birds and the cattle and all beasts and creeping things. And God saw that it was good.

(b) And God created man in his own image. And God blessed them and said, Be fruitful and multiply and replenish the earth, and subdue it. And have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moveth upon the earth. And God saw everything that he had made, and behold it was very good. And there was evening and there was morn-

ing, the sixth day. And the heavens and the earth were finished, and all the host of them. And he rested on the seventh day from all his work. And God blessed the seventh day and hallowed it; because that in it he rested from all his work which God had created and made.

3. Special care should be used in the language of this lesson. At least so much of this famous story as is here given ought to be memorized and reproduced almost perfectly. The titles and subtitles may then be selected. Watch carefully for words not heard correctly, and correct them as early as possible. Do not attempt many explanations. This whole passage may be read to the class from the Bible after it has been taught.

4. *Conclusion.* The answer to the great question, What was the beginning? is that, God made the world.

5. *Text.* In the beginning God created the heavens and the earth. *Genesis 1:1.*

6. *Pictures:* Paolo: Creation of Animals, Wilde, 555. Doré: Creation of Eve, Wilde, 556.

7. *Home Session.* The fourth grade pupil tells the story as it has been taught, repeats the text and the conclusion, shows the pictures, which simply illustrate the story but give no information. Read the scripture passage. Do not speak with more knowledge than people have about the facts of creation, which is mostly confined to the text. Let the notebook be carefully written up.

4 26. THE BEGINNING OF MAN. *Genesis 2:4-25.*

The aim is not to explain things difficult to know, but to master the simple story as it stands, and make its grandeur impress the mind permanently.

1. It will be well to rehearse the story of The Beginning of the World, 4 25, not for comparison with this story, but to refresh the memory and awaken interest.

This is another explanation of some of the same things,
1 40.

2. *The Story.* (a) In the day that Jehovah made earth and heaven, there was no plant of the field yet in the earth, for Jehovah had not yet caused it to rain upon the earth, and there was not a man to till the ground. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made Jehovah to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and it parted in four directions. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it, saying, Of every tree thou mayest eat freely; but of the tree of knowledge of good and evil, thou shalt not eat of it.

(b) And Jehovah God said, It is not good that man should be alone. I will make him a help that is fit for him. And out of the ground Jehovah God formed every beast of the field, and every bird of the air, and brought them to the man to see what he would call them. But for man there was not found a help fit for him. And Jehovah God caused a deep sleep to fall on the man; and he took one of his ribs, and closed up the flesh. And the rib made he into a woman, and brought her to the man. And the man said, This now is bone of my bone, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.

3. Teach the lesson in the regular way, rehearsing it part by part, and framing title and subtitles. Much

troublesome discussion may be saved by presenting this not as our explanation of the creation, but as the explanation which men of old times had. We love it because, like other Bible stories, it leads to this conclusion.

4. *Conclusion.* Man and all things had their beginnings in God, who created them.

5. *Text.* And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. *Genesis 2:7.*

Opportunity should be found after the teaching of the story to read the entire passage to the class without note or explanation.

6. *Home Session.* The stories of Beginnings have always been of absorbing interest if they are treated simply as traditions of how people thought of these things in Bible times. If we go further than this we are in deep water at once. Hear the story told and the text and conclusion. Read the passage and appreciate its majesty and beauty. See that the proper material is placed in the notebook.

4 27. THE BEGINNING OF SIN. *Genesis 3.*

As in all this series of stories, the teacher's chief aim is to get the story mastered, and to make it live in the imagination of the pupil in all its dramatic and emotional aspects.

1. Review the last story of The Beginning of Man, 4 26, not omitting the last of *a*.

2. *The Story.* (*a*) Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said to the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said to the serpent, Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it,

neither shall ye touch it, lest ye die. And the serpent said to the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also to her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked. And they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day. And the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

(b) And Jehovah God called to the man and said, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said to the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And Jehovah God said to the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel.

To the woman he said, I will greatly multiply thy pain, and thy husband shall rule over thee. And to Adam he said, Because thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed

is the ground for thy sake. In toil shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return. And the man called his wife's name Eve; because she was the mother of all living. And Jehovah God made for Adam and his wife coats of skins, and clothed them.

And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flaming sword which turned every way, to keep the way of the tree of life. *Genesis 3.*

3. Teach the lesson in the usual way, and select title and subtitles. Make clear the instruction of Jehovah and the disobedience to it, and that the answers given are only plausible excuses which did not justify disobedience.

4. *Conclusion.* Sin began when people disobeyed what they understood to be the clear command of God.

5. *Text.* Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? *Genesis 3:11.*

If the story has been told freely without reading, let the whole chapter now be read to the class.

6. *Home Session.* Let the pupil present the story, the text and the conclusion. Do not fail to read aloud the whole passage. It should convey an impression of the fundamental importance of obedience to God. The notebook should contain the outline, reference, text, and conclusion.

4 28. THE GREAT ARK. *Genesis 6:5-22.*

Teach this famous story, or so much of it as is here given, so that it cannot be forgotten. 1 18.

1. Review the story about The Beginning of Sin.
4 27.

2. *The Story.* (a) Jehovah saw that the wickedness of man was great in the earth, and that the thoughts of his heart were only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground, both man and beast and creeping things and birds of the heavens; for it repenteth me that I have made them.

But Noah found favor in the eyes of Jehovah. And God saw the earth, and behold it was corrupt; for all flesh had corrupted their way upon the earth.

(b) And God said to Noah, Make thee an ark of gopher wood. Rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark; and the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it.

And I will bring the flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under the heaven. Everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou and thy sons and thy wife and thy sons' wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every

sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee and for them. Thus did Noah; according to all that God commanded him, so did he.

3. Tell the story in substantially the scripture language, and have it reproduced in the same way several times. Select subtitles for each part, and a name for the whole. Keep clear the connection of events with the wickedness of men.

4. *Conclusion.* It was believed that when wickedness filled the whole earth, Jehovah had to destroy that which he had made, and make a new beginning.

5. *Text.* And Jehovah said, I will destroy man whom I have created from the face of the ground. *Genesis 6:7.*

6. *Picture:* Doré. The Ark on Mount Ararat. Wilde, 347.

7. *Home Session.* The pupil will bring home this story and tell it at length, perhaps requiring some prompting which the parent will give from the book. The text and conclusion are also given. The parent will read aloud the scripture passage, and see that the notebook is properly written up.

4 29. THE GREAT FLOOD. *Genesis 7:1 to 8:19.*

The aim is to secure a mastery of the story, as one of the great world-stories. The moral impression which it should carry with it is, that man has always known that God hates wickedness.

1. Recall briefly the story of The Great Ark. 4 28.

2. *The Story.* (a) Jehovah said to Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean

beast thou shalt take to thee by sevens, male and his mate; but of the beasts that are not clean by twos; also of the birds of the heavens by sevens, to keep seed alive on the face of the earth. For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according to all that Jehovah had commanded him.

(b) And the fountains of the great deep were broken up, and the windows of heaven were opened, and the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted above the earth. And all in whose nostrils was the breath of the spirit of life, of all that was upon the dry land, died. And every living thing was destroyed that was upon the face of the ground, both man, and cattle and creeping things, and birds of the heavens. And they were destroyed from the earth; and Noah only was left, and they that were with him in the ark.

And Noah opened the window of the ark and sent forth a raven and a dove, but the dove returned because there was no place for it to alight. Then another dove was sent out, and it brought back an olive leaf, and at last a dove did not return. And Noah removed the covering of the ark, and behold, the face of the ground was dried. And he went forth and all that were with him out of the ark.

3. Let each part of the story be told by the pupils after hearing it, until all have it right. Select title and subtitles in the usual way.

4. *Conclusion.* Because Noah was a righteous man, God saved him and his family for the beginning of a new race of men.

5. *Text.* By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house. *Hebrews 11:7.*

6. *Picture*: Oppenheim. Return of the Dove to the Ark. Wilde, 348.

7. *Home Session*. The child tells the story of the flood, repeats the text, states the conclusions, shows and explains the picture, and hears/read the scripture passage. At the home session all this is entered into with due appreciation by the rest of the family. The notebook is then written up.

4 30. THE BOW OF PROMISE. *Genesis 8:20 to 9:19.*

Teach the story for the appreciation of its beauty and for permanent retention. The rainbow is still a token of God's love for those who have learned this story well.

1. Review the story of The Great Flood. 4 29.

2. *The Story*. (a) When Noah went forth out of the ark he builded an altar to Jehovah, and took of the clean beasts and birds and offered a burnt offering on the altar. And Jehovah smelled the sweet savor; and he said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth. Neither will I again smite everything living as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and replenish the earth. Every moving thing that liveth shall be food for you. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

(b) And God spoke to Noah and to his sons with him, saying, I establish my covenant with you, and with your seed after you, and with every living creature that is with you, the birds, the cattle and every beast of the earth with you. Never shall all flesh be cut off any more by the waters of the flood. And God said, This is the token

of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. When I bring a cloud over the earth, the bow shall be seen in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature; and the waters shall no more become a flood to destroy all flesh. And God said to Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

3. The story should be told in substantially the language here used, which is the scripture language with omissions. It is far better to tell it than to read it; and the pupils will both receive it and reproduce it better when so presented. Let them select subtitles and title. Explain "covenant" (agreement), and "token" (sign or reminder).

4. *Conclusion.* The rainbow, which comes with the sunshine when the storm is past, is the visible reminder that the covenant of God's love crowns his hatred of sin.

5. *Text.* While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. *Genesis 8:22.*

6. *Picture:* Wilde, 560.

7. *Home Session.* The child brings home the story of the rainbow, the text, and the conclusion, hears read the scripture passage, and prepares the notebook with care.

4 31. THE GREAT TOWER. *Genesis 11:1-9.*

The aim is to teach the story as it stands so thoroughly that it will not need to be taught again, and in such a way as to make the impression that man's mighty works cannot prosper against God.

1. How do the races of men scattered over the earth

come to be speaking different languages? Here is the explanation of it which the ancient Hebrews had.

2. *The Story.* (a) The whole earth was of one language and speech. And it came to pass as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Come, let us build a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded. *Genesis 11:1-5.*

(b) And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth; and they left off building the city. Therefore was the name of it called Babel, because Jehovah did there confound the language of all the earth. And from thence did Jehovah scatter them abroad upon the face of all the earth. *Genesis 11:6-9.*

3. Tell the story as nearly as may be in this way; but give it the freedom and vividness of an oral narrative. See that it is not merely a wonder story of a great tower, but in their minds it explained how men were scattered, and languages made different. Select subtitles and name.

4. *Conclusion.* When men made a foolish plan to live in one city with a tower up to heaven, God did a better thing for them. He made them subdue the whole earth and set up the kingdom of heaven upon it.

5. *Text.*

Unto thee, O my strength, will I sing praises;
For God is my high tower, the God of my mercy.

Psalms 59: 17.

6. *Picture:* Doré. The Tower of Babel. Wilde, 621.

7. *Home Session.* The fourth grade pupil contributes to the home session a story of the Great Tower, repeats the text, states the conclusion, shows the picture, and hears read the scripture passage. From these the notebook is written up.

4 32. DESTRUCTION OF SODOM. *Genesis 18:20-33;
19:23-29.*

The aim is, first, to have the story mastered and its dramatic power appreciated; second, to impress God's righteous hatred of wickedness.

1. Recall the reason why Jehovah destroyed the people in the time of the flood. A similar condition arose in the Cities of the Plain; and this is the story of it.

2. *The Story.* (a) Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether it is as bad as the cry of it which has come to me. And Abraham drew near and pleaded for the cities, saying, Wilt thou spare the place for fifty righteous men that are therein? Shall not the Judge of all the earth do right? Then Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare the place for their sake. Again Abraham asked Jehovah to spare the place if it should lack five of the fifty; and again if there were but forty, or thirty, or twenty, or ten. And he said, I will not destroy it for ten's sake.

(b) The angels of Jehovah came to Sodom at even, and they found the city so wicked that the only righteous people in it were Lot, Abraham's brother's son, and his wife and his two daughters. And they said to Lot,

Whomsoever thou hast in the city, bring them out of the place, because the cry of them is waxed great before Jehovah; and Jehovah hath sent us to destroy it. Escape for thy life; look not behind thee neither stay thou in all the Plain; escape to the mountain lest thou be consumed.

The sun was risen upon the earth when Lot came to Zoar. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire out of heaven; and he overthrew the cities. But Lot's wife looked back from behind him, and she became a pillar of salt. And Abraham got up early in the morning to the place where he had stood before Jehovah, and looked toward the Plain; and the smoke went up like the smoke of a furnace. And so God remembered Abraham, and sent Lot out when he overthrew the cities in which Lot dwelt.

3. Tell the story part by part, having each part reproduced, and subtitles chosen. Give the story a name; and state briefly and clearly something like this conclusion.

4. *Conclusion.* Jehovah is righteous, both when he rebukes the wicked and when he saves the righteous.

5. *Text.* Shall not the Judge of all the earth do right? *Genesis 18:25.*

6. *Picture:* Doré. Flight of Lot. Wilde, 564.

7. *Home Session.* In the home session the child tells the story of the destruction of the wicked city, repeats the text, states the conclusion, shows the picture, hears read the scripture passage, and places all the items in the notebook.

At the next period there will be a review of all the Tales of Beginnings. Much preparation will be required at home for this review.

4 33. TALES OF BEGINNINGS, REVIEW.

There are eight lessons in the series which has just been finished. These eight Tales of Beginnings are quite

long and difficult to remember in detail. But it is the details that make them valuable. Much care will therefore be required in making this review lesson a success.

They are stories which are in the mind of everybody in some poor form, but it is the part of proper religious instruction to make the knowledge of them complete and perfect. Literature has many allusions to these stories, and the stories need to be known in order to understand the literature. But the great religious message which the stories carry, is the power and authority of God, his righteousness, and the necessity for all people to recognize and obey him.

Home Session. The next period will be devoted to a review of the last two groups of third grade stories, and they will need to be carefully prepared at home beforehand.

4 34. FRIENDS OF JESUS, AND WONDER STORIES.

The review of this period should finish the third grade course in such a way that all the stories in that grade could be told on call. There should be drill on the names of the groups in order, and on the names of the stories in each group.

The chief work of this period is with the ten stories called Friends of Jesus, and the six Wonder Stories, and the memory texts which go with them. Do not shorten them in the review. If necessary divide the class into groups so that several may be telling the stories at the same time.

Home Session. Take advantage of this occasion to strengthen the hold which the pupil has on the stories covered in the last two class periods. It is not necessary to spend time with the lessons which are well known, but the others should be improved.

IV: TALES OF BONDAGE

4 35. PHARAOH'S HARSH ANSWER. *Exodus 5:1-9.*

It is chiefly desirable that fourth grade pupils should so master these narrative portions of the Bible, as never to forget them; this done the interpretations and applications will follow naturally and in due time.

1. Review briefly the Brother story about Moses and Aaron. 3 19.

2. *The Story.* (a) In the brick yards of Egypt the children of Israel were made slaves, and were kept at hard labor. Moses and Aaron came and said to Pharaoh, king of Egypt, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is Jehovah, that I should hearken to his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the wilderness, and sacrifice to Jehovah our God, lest he fall upon us with pestilence, or with sword. And the king of Egypt said to them, Wherefore do ye, Moses and Aaron, loose the people from their works? Get you to your burdens. Behold the people of the land are now many, and ye make them rest from their burdens.

(b) And the same day Pharaoh commanded the taskmasters of the people and their officers saying, Ye shall no more give the people straw to make brick, as heretofore; let them go to the fields and gather straw for themselves. And the same number of bricks, which they did make

heretofore, ye shall require of them; ye shall not diminish aught thereof; for they are idle; and that is the reason they are crying out, Let us go and sacrifice to our God. Let heavier work be laid on the men, that they may be wearied by it; and let them not regard the lying words of this man Aaron.

3. Teach the story in the usual way, or one pupil may be taught beforehand to tell the story to the class, part by part, in place of the teacher; but this had better not be done often. Then the pupils will reproduce the story, and select subtitles and name.

4. *Conclusion.* The Egyptian king did not wish to lose the labor of his slaves for several days; and he knew the danger of letting them get away to consult together. Harder labor was his remedy.

5. *Text.* By faith Moses when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season. *Hebrews 11:24, 25.*

6. *Picture:* Moses and Aaron before Pharaoh. Wilde, 716.

7. *Home Session.* This is the first of a series of four stories which together form one. Much interest in this famous chapter of the world's religious history should be awakened in the home by the story, text, conclusion, and picture, and the reading of the scripture passage. See that the notebook is properly prepared.

4 36. BRICKS WITHOUT STRAW. *Exodus 5:10-21.*

The historical atmosphere now begins to be appreciated, and every effort should be made to make the story live as a real experience in the imagination of the pupils.

1. Review briefly the story of Pharaoh's Harsh An-

swer in the last lesson, in a manner which will lead up to this lesson.

2. *The Story.* (a) As soon as Moses and Aaron received the harsh answer of Pharaoh and went out from his presence, the taskmasters of the king went to the foremen and to the children of Israel, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where you can find it; for nought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw.

And the taskmasters were urgent, saying, Fulfill your works, your daily tasks, just as when there was straw. And the foremen of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and today, in making the brick as heretofore?

(b) Then the foremen of the children of Israel came to Pharaoh saying, Why dost thou deal thus with thy servants? There is no straw given us, and they say to us, Make brick. And behold thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle; therefore ye say, Let us go and sacrifice to Jehovah. Go therefore and work; for there shall no straw be given you, yet shall ye deliver the number of bricks. And the foremen of the children of Israel saw that they were in an evil case, when it was said, Ye shall not diminish aught from your bricks, your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh, and said, Jehovah look upon you and judge, because ye have made us to be abhorred in the eyes of Pharaoh and his servants, to put a sword in their hand to slay us.

3. Teach and explain the famous story of the bricks

without straw in the usual way; select subtitles and name.

4. *Conclusion.* Neither Moses nor the foremen could move the king from his hardness; then the people blamed Moses for having tried.

5. *Text.* By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible. *Hebrews 11:27.*

6. *Home Session.* The fourth grade pupil tells the story and repeats the text, states the conclusion and hears the scripture passage read. The notebook is written up in the usual way, and in addition a little map should be drawn showing the river Nile in Egypt and the northern part of the Red Sea. Any Bible with maps, or a geography or atlas will furnish this simple outline.

4 37. GOD'S PROMISE OF HELP. *Exodus 5:22 to 6:9.*

Make familiar to every pupil the language and incidents of this story which so mightily impressed Hebrews and Christians of all succeeding ages.

1. Review the previous lesson about the bricks without straw in such a way as to connect with and prepare for this lesson.

2. *The Story.* (a) Then Moses returned to Jehovah and said, Lord, wherefore hast thou dealt ill with this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all. And Jehovah said to Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

(b) Then God said to Moses, I am Jehovah; and I appeared to Abraham and Isaac and Jacob as God Almighty. But by my name, Jehovah, I was not known to

them. I have also established my covenant with them to give them the land of Canaan where they sojourned.

And I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments. And I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in to the land which I swore to give to Abraham, to Isaac and to Jacob; and I will give it you for a heritage; I am Jehovah.

And Moses spoke so to the children of Israel; but they hearkened not to Moses for anguish of spirit, and for cruel bondage.

3. Tell the story substantially in scripture language, explaining briefly the unfamiliar phrases, and have it retold, selecting subtitles and name for the story. Lay emphasis on the clear assurance which Moses had that Jehovah was supporting his cause.

4. *Conclusion.* In spite of opposition from both king and people, Jehovah gives Moses a sure promise of success.

5. *Text.* I am Jehovah, and I will bring you out from under the burdens of the Egyptians. *Exodus 6:6.*

6. *Home Session.* The varying fortunes of this great struggle may be quite familiar to the parents, but to the child all this is a new story, which is to abide through life, and have its perpetual influence on thought and character. Therefore make much of the contribution of the child who tells the story, recites the text, states the conclusion, and listens while you read the scripture passage. Then the notebook is prepared.

4 38. THE PLAGUES OF EGYPT. *Exodus 7 to 12.*

The chief aim is to make every pupil familiar with this story and able to tell it. It should be so told as to emphasize God's power to enforce obedience when he chooses.

1. Rehearse the previous lesson so as to connect it with this and prepare the mind for it.

2. *The Story.* (a) After the request of Moses and Aaron had been refused by the king, and the tasks had been made heavier on the children of Israel, Jehovah said to Moses, Pharaoh's heart is stubborn; he refuseth to let the people go.

Get thee to Pharaoh in the morning; lo, he goeth out to the river; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say to him, Jehovah, the God of the Hebrews hath sent me to thee saying, Let my people go, that they may worship in the wilderness. Hitherto thou hast not hearkened. In this shalt thou know that I am Jehovah.

And Moses and Aaron did as Jehovah commanded. And Moses lifted up the rod and struck the water of the rivers, in the sight of Pharaoh and his servants. And all the waters were turned to blood; and the fish died; and the river became foul; and the Egyptians could not drink from the river; and the blood was throughout the land of Egypt. And Pharaoh turned and went into his house, neither did he lay even this to heart.

(b) When the king still refused to let the children of Israel go to worship Jehovah in the wilderness, Moses brought other plagues upon Egypt, ten in all. There was a plague of frogs, and a plague of lice, of flies, of cattle disease, of boils, of hail, of locusts, and of thick darkness. Sometimes the king would promise to let them go, but when the plague passed away, he would break his

promise and harden his heart again. But the last of the ten plagues was the death of the first-born son in every Egyptian's house, beginning with the king's son. When this came, Pharaoh drove all the children of Israel away quickly out of Egypt.

3. Tell each part and have it reproduced and named. If there is time give some details of the several plagues. Those who read best may be able to read the story in the Bible at home, *Exodus* 7 to 12, but do not require it from the class. The picture of Moses and Aaron before Pharaoh in 3 19 may be looked at. The passover story will come up in the seventh grade, and so need not be touched upon here.

4. *Conclusion.* Jehovah stood by his servant Moses in the great struggle with Pharaoh, and compelled him to obey.

5. *Text.* Jehovah spake unto Moses saying, I am Jehovah; speak thou unto Pharaoh king of Egypt all that I speak unto thee. *Exodus* 6:29.

6. *Home Session.* Give the child an appreciative hearing while reporting the story, text, conclusion, and any other information brought from the class. Then take time to read all the chapters, seven to twelve, which tell of the terrible plagues which finally brought Pharaoh to terms. The notebook is then written up, and preparation made for the review of all the Tales of Bondage at the next class period.

4 39. TALES OF BONDAGE, REVIEW.

There are only four lessons in this group of Tales of Bondage, but the stories are quite long and full of detail. It is well therefore now to spend a full period in refreshing the memory upon them, going over each story in detail. Whenever a point is omitted by one who is telling the story, others should be ready to make the

correction. The memory texts and the conclusions should also be gone over in such a way as to fix them permanently in the memory.

Watch the use of English, the pronunciation, and the statements of fact, and correct any slips on the spot. Treat the group as in a real sense one story, and try to bring it to a proper climax of deliverance, with its proper moral effect.

Call attention to the fact that all minds seem to have been fastened so completely on the escape from Egypt that no attention was paid to the difficulties which that must bring with it. How were they to live in the wilderness? Where were they to go? Whom were they to find there? How were they to claim a new home anywhere?

The home session may well be occupied with a further review of the Tales of Bondage, and a consideration of the conclusions of the several stories, and a statement of the above questions.

V: WILDERNESS TALES

This group of Wilderness Tales reveals the difficulties in the way of realizing ideals. The hard realities of nature and of human perversity must always be taken into account. It is one thing to dream of migrating to another country, and it is another thing to travel over weary miles of pathless wilderness to get there. However, if faith in God can triumph over doubt, and loyalty to a true leader can prevail over selfish meanness, the high result can sometime be achieved.

4 40. THE QUAILS. *Numbers 11.*

The purpose in this lesson is, by fixing this story in the memory, to set up a perpetual reminder of the human weakness by which people forget the high and great things of life, as soon as some passing hunger or pain touches them. Such was the case of Esau and his birth-right, 3 18.

1. Recall with a summary of a few sentences the Tales of Bondage.

2. *The Story.* (a) For a long time the children of Israel had eaten only the one kind of food which God had given them in the desert. They were no longer thankful for it; but they wept and said, Who shall give us flesh to eat? We remember the fish which it cost nothing to eat in Egypt. We had cucumbers, and melons, and onions, but now our soul is dried away, and there is nothing at all save this manna to look upon.

Moses was angry at their murmurings, and complained bitterly to Jehovah, for he thought the whole burden of

finding food for the multitude had fallen upon himself alone. (Compare 3 45.) But Jehovah promised to give them all the meat they could eat for a whole month, until they should become sick of it, because they were saying, Why came we forth out of Egypt?

(b) Moses told Jehovah it would be impossible, because his people were so many. But Jehovah answered, Has my arm grown short? You shall soon see whether my word to you shall come to pass or not.

And there went forth a wind from Jehovah and brought quails from the sea, and let them fall by the camp. The quails were so tired from flying across the gulf of Suez, that they were flying only a yard from the ground, and men could easily take them with their hands. For miles along the shore the people were gathering them during two days, and spreading them out in the sun to dry. But they were hungry for meat, and they soon ate too much, and did not chew it properly. So it made them sick; and many of the greedy ones died from the plague.

3. Tell the story in the usual way. Have the parts reproduced and named, and a name chosen for the whole.

Show a map of Sinai peninsula with the two arms of the Red Sea, and the line of march down the east side of the Gulf of Suez. Show how the west wind brought the quails across the gulf from Egypt.

4. *Conclusion.* The people cared more for a full stomach than for freedom and a country of their own; and their gluttony destroyed them.

5. *Text.* Read to the class *Proverbs* 23:19-23.

6. *Picture:* The Bread from Heaven. Wilde, 710.

7. *Home Session.* Give attention while the pupil tells the story, reports the conclusion, and hears read the two passages of Scripture, *Numbers* 11, and *Proverbs* 23:19-23. The notebook will then be written up and inspected.

4 41. THE WANDERING. *Numbers* 13:30 to 14:45.

The aim is to fix strongly this story of the people's lack of confidence in God and their leaders, and the result of their cowardice.

1. Recall the way God provided meat for the children of Israel when they were ready to rebel against their leader, Moses, on account of food.

Do not use the story of the spies here, as it is a lesson by itself (7 48), except the part in 13:30 ff. Omit other details not necessary for these two units. Have each part of the story given back correctly, and the parts fairly named, before going on.

2. *The Story.* (a) When the children of Israel thought they were nearing the end of their journey, they sent spies into the land of Canaan to explore the country. When they came back, two of them, Caleb and Joshua, said, Let us go up at once and possess it; for we are able to overcome it. But more of them brought back an evil report of the land. It is a land which eats up its inhabitants. We saw men of great stature, and we looked like grasshoppers beside them. And the people wept, and murmured against Moses and Aaron, and said, Would that we had died in Egypt. Why has Jehovah brought us here to die by the sword, and our wives and children with us? Let us choose another captain and go back to Egypt.

(b) And Jehovah said, How long will this people despise me? How long will they not believe in me, for all the signs which I have wrought among them? I will smite them with pestilence, and not give them the promised land. But Moses prayed for them, and they were spared. And Jehovah said, I have pardoned them, but because all those men that have seen my glory and my signs have tried me and have not hearkened to my voice, surely they shall not see the land which I promised to

their fathers. Tomorrow turn ye and get you into the wilderness by the way of the Red Sea. Your children shall be wanderers in the wilderness forty years, until your dead bodies shall be consumed in the wilderness.

Only those who were children when they left Egypt lived through all the wandering; and they were old men and women when they reached the end of their wandering.

3. The story covers much ground and must be shortened in the telling, somewhat as given here. Have the parts reproduced and named. Read to the class *Numbers* 13:18-20, giving attention to each point. The master mind of Moses has now grasped the difficulties of the enterprise, and has made an analysis of them.

4. *Conclusion.* If God's people are willing to trust him and go ahead, he will carry them through. If not, they only prolong their failures and misfortunes.

5. *Text.* And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are able to overcome it.

But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. *Numbers* 13:30, 31.

6. *Home Session.* This impressive story of defeat from too small faith is told, with the text and conclusion, and the passages are read, and the notebook written up.

In the home and in the class comparison may be made with the following story.

LIONS IN THE WAY

In Bunyan's "Pilgrim's Progress" we read that Christian, when he reached the top of the hill Difficulty, met two men running. The name of one was Timorous, and the other Mistrust. And he said, Sirs, what's the matter? You run the wrong way. Timorous answered, that they

were going to the city of Zion, and had got up that difficult place; but, said he, the farther we go the more danger we meet with, wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not, and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian, You make me afraid. To go back is nothing but death; to go forward is fear of death and life everlasting beyond it; I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. And behold there was a stately palace before him, the name of which was Beautiful. So he made haste and went forward, that if possible he might get lodging there.

Now before he had gone far he entered into a narrow passage, which was about a furlong off the Porter's lodge. And looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. Then he was afraid and thought also to go back after them; for he thought nothing but death was before him.

But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the midst of the path, and no hurt shall come unto thee. So he went on trembling for fear of the lions. But taking good heed to the directions of the Porter, he heard them roar, but they did him no harm.

4 42. KORAH'S REBELLION. *Numbers 16.*

1. Moses had been the means of saving the lives of the people when they had murmured against him, in the last lesson. He had obtained meat when they had rejected the manna, in the lesson before the last.

2. *The Story.* (a) Now, Korah and three other leaders banded themselves together with 250 attendants in the tabernacle, against Moses and Aaron. They said, You take too much upon you to rule the people, and lift yourselves above them, for they are all as good as you, and Jehovah is their ruler.

When Moses heard it he said to Korah, In the morning God will show you whom he will have near him for his leaders. Do you think it is not enough for you to be attendants; and do you also want to be made priests? Bring censers with burning incense with you tomorrow.

(b) When they all stood before the tent, Jehovah said to Moses and Aaron, Separate yourselves from those men, for I will destroy them. Moses pleaded for them, but he could not save them. Then he warned the people to keep away from the three leaders, saying, If these men die a natural death, Jehovah has not chosen me; but if the ground swallows them up, you shall understand that they are the enemies of God. And it came to pass as he made an end of speaking all these words, that the ground clove asunder that was under them; and the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained to Korah, and all their goods.

3. The teacher will tell this story, one part at a time, and have it given back by different pupils. Have them frame a proper title for each part. Let the pupils work out a title for the lesson as a whole.

4. *Conclusion.* Korah and his companions were de-

stroyed because they were not loyal to the leaders whom God had put over them.

5. *Text.* And the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained unto Korah. *Numbers 16:32.*

What feeling in Korah and his men caused the rebellion? What was the greatest trouble Moses met in leading Israel through the wilderness? What was his greatest help?

6. *Picture:* Doré. Death of Korah. Wilde, 582.

7. *Home Session.* The pupil will tell the tragic story of Korah, recite the text, state the conclusion, and prepare the notebook. Conversation may turn on the necessity of having rulers, and of the loyalty of all the people to their rulers.

4 43. SIHON. *Numbers 21:21 to 22:1.*

1. The desert is no man's land, but when Israel came near the end of their journey the wilderness was not so wild. People lived there and owned land and built cities. How would they like to have a great horde of people pass through their country?

2. *The Story.* (a) Sihon king of the Amorites lived in Heshbon, and the land east of the Dead Sea belonged to him. The children of Israel sent to him saying, Let us pass through your land. We will not turn to the right hand or to the left. We will pay money for food and water. The kings of Moab and Edom have let us pass; and we ask you to do the same. We are going to the country which God has given us; and we want nothing but permission to pass through.

(b) But Sihon would not let them pass by him; and Jehovah said to Israel, Behold, I have begun to deliver Sihon and his land before thee; begin to take possession, that thou mayest inherit his land.

And Sihon gathered his people together and went out against Israel into the wilderness. And he came to Jahaz and fought against Israel; and Israel smote him with the edge of the sword, and possessed his land from the river Arnon to the Jabbok. And Israel took all the cities of the Amorites and dwelt in them.

3. Draw a simple map of the Dead Sea and the rivers Jordan, Jabbok and Arnon enclosing the country of the Amorites. As the parts of the story are reproduced, have them named; and then make a title for the whole story.

4. *Conclusion.* If Sihon had been friendly, Israel would have passed on without doing him any harm. But he was unfriendly, and so Israel had to fight for a way to the land which God had given them, and win it from their enemies.

5. *Text.* And Israel took all these cities; and Israel dwelt in all the cities of the Amorites. *Numbers 21:25.*

What kind of difficulties did Israel meet with in their wilderness march? How were they enabled to overcome them? What examples are there in the three preceding Wilderness Tales?

6. *Home Session.* The pupil will present the story, text, conclusion, and will write into the notebook the title, reference, conclusion, and the outline map. The scripture passage should be read aloud.

4 44. THE ZELOPHEHAD GIRLS. *Numbers 27:1-11; Joshua 17:3, 4.*

1. Some of the tribes of Israel were to have their homes across the Jordan to the westward; but the tribe of Manasseh and some others were to remain on the land just taken from the Amorites. And so the land was given out to the men of those tribes.

2. *The Story.* (a) In the tribe of Manasseh there

were five sisters, daughters of Ze-lo'phe-had. Their father had died, and the girls had no brother. So according to the custom they would get no home in the new country, because there was no man in the family to own the land; for it was supposed that only a man could own land.

(b) The girls came to Moses and explained their trouble, and asked for the portion of land which would have belonged to their father if he had lived. And Moses brought their case before Jehovah, and the answer was that, The daughters of Zelophehad speak right. Thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass to them. On account of this there was a new law made to allow daughters to inherit their father's estate, if there were no sons to do so. And when the land of Canaan was actually divided by Joshua, the daughters of Zelophehad received their portion with the rest.

3. Draw a map of the rivers Jabbok and the upper Jordan with its lakes, and show the tribe of Manasseh, east of the upper Jordan. After the story is reproduced correctly it should be named and the subtitles also framed by members of the class.

4. *Conclusion.* A new country makes new customs. Women were then beginning to have some of the same rights as men. In our time women can own land, and there is a high respect for them, which formerly was not so common.

5. *Text.* And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. *Numbers 27:8.*

6. *Home Session.* The fourth grade pupil will tell the story, repeat the text, state the conclusion, show the map, and hear the scripture passages read. Place in the note-

book the title, reference, text, conclusion, and map. The map need only show the lines indicated in 3 above.

Preparation must also be made for the review of all the Wilderness Tales, five in number, which will be reviewed in the class period next time.

4 45. WILDERNESS TALES, REVIEW.

The period is to be used for recalling the whole series of five Wilderness Tales, the memory texts which go with them, and the conclusions about the life of the wilderness when Moses was the leader of Israel. The notebook should show the outline of the stories, and other material to assist the memory in preparing for this review.

The home session this time should be occupied with a further refreshing of the memory of both the Wilderness Tales, and the Tales of Bondage.

VI: TALES OF THE JUDGES

After the struggles of the wilderness, the children of Israel were finally settled in Canaan, but the native tribes were still there and in the near neighborhood. They made trouble in much the same way as the Indians made trouble for the early settlers in America. For long there were no great leaders in Israel, and therefore the stronger tribes were able to overcome them and oppress them.

This series of stories will show something of the troubles of those times, and how God led the few who were faithful to him, and so prepared the way for better times afterward.

4 46. GIDEON'S THREE HUNDRED. *Judges 7:1-8.*

Here again we shall see that God has his own way of winning battles, and that way is not always with large armies.

1. Let some one tell the story of Gideon's Fleece, **3 50.**

2. *The Story.* (a) Gideon knew by the sign of the fleece that God would save Israel out of the hands of Midian. So Gideon with a great army encamped in Mount Gilead, by a spring just opposite the camp of Midian. But Jehovah said to Gideon, The people that are with thee are too many for me to give the Midianites into their hand. Israel will be proud and say, Our own hands saved us. Now say to all the people, Whosoever is fearful and trembling, let him return and depart out of mount Gilead. And twenty-two thousand went away, and ten thousand remained.

(b) But Jehovah said to Gideon, The people are yet

too many; bring them down to the water, and I will try them for thee there. Every one that lappeth the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number that lapped, putting their hand to their mouths, was three hundred men; but all the rest bowed down upon their knees to drink water. And Jehovah said to Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into your hand. Let all the other people go to their own places.

3. Tell the parts separately; have them reproduced by the pupils until all know the story; select subtitles for each part, and a name for the story.

4. *Conclusion.* A few soldiers who were neither careless nor afraid were more useful to God than a great army of cowards.

5. *Text.* By the three hundred men that lapped will I save you. *Judges 7:7.*

6. *Picture:* Doré. Gideon Chooses His Soldiers. Wilde, 411.

7. *Home Session.* This famous story will be told by the pupil, the text recited, the conclusion stated, and the picture shown and explained. The notebook will be prepared with this material.

4 47. THE CONQUEST OF MIDIAN. *Judges 7:9-23.*

1. Recall briefly the stories of the Fleece, 3 50, and of the Three Hundred, 4 46.

2. *The Story.* (a) On the night after Gideon chose his three hundred, Jehovah said to Gideon, If thou art afraid, go with thy servant down to the camp of Midian and hear what they are saying, and thy hands shall be strengthened. So he crept down to the edge of the great

camp; and there was a man telling a dream to his fellow, and he said, A cake of barley bread tumbled into the camp of Midian and struck it so that it fell, and turned it upside down so that the tent lay flat. And his fellow said, This is nothing else but the sword of Gideon. Into his hand hath God delivered Midian and all the host. And when Gideon heard this he returned into the camp of Israel and said, Arise, for Jehovah hath delivered into your hand the host of Midian. And he divided the three hundred into three companies, and he put into the hands of all of them trumpets, and empty pitchers and torches within the pitchers. And he said, Look on me, and do as I do.

(b) So about midnight, Gideon with his three hundred came to the edge of the camp, when they had but newly set the watch. And the three companies blew the trumpets, and smashed in pieces the pitchers, and waved the torches and cried, The sword of Jehovah and of Gideon. They surrounded the camp of the Midianites, and ran and shouted and put them to flight. And as they blew the three hundred trumpets, Jehovah set every man's sword against his fellow, and against all the host. And the host of Midian fled out of the country. And Gideon sent messengers throughout all the hill country of Ephraim saying, Come down and take possession of the land and of the river Jordan.

3. Tell the parts of the story as dramatically as possible. Have it reproduced vividly and accurately. Choose names for the parts and also for the whole.

4. *Conclusion.* Though the Midianite host was great it could be broken with a barley cake when Jehovah fought against it.

5. *Text.* The sword of Jehovah and of Gideon. *Judges 7:20.*

6. Make a map showing the Jordan river, Gilead and Ephraim. Show Doré's picture. Wilde, 412.

7. *Home Session.* One of the romantic characters of the Old Testament is Gideon. Allusions to him are often met in literature, and his fine faith and loyalty are an inspiration to youth. There is a time when one makes his first acquaintance with Gideon, and in many instances that time is when the fourth grade pupil comes upon these two Tales of the Judges. Therefore the interest of the home ought to be at its keenest when this story is being told, the text recited, the conclusion stated, the picture shown, and the passage read from Judges seventh chapter. The notebook should be carefully written up and inspected.

4 48. JOTHAM'S FABLE. *Judges 9:1-21.*

1. Review briefly the stories of Gideon (2 35, 36; 3 50; 4 2, 46, 47).

2. *The Story.* (a) The men of Israel said to Gideon, Rule over us, thou and thy son, and thy son's son also. But Gideon said, I will not rule over you, neither shall my son rule over you. Jehovah shall rule over you. And not long after, Gideon died; but he left more than seventy sons; and one of them, Abimelech, wanted to be king. He feared the other sons of Gideon, because they had as good right as himself to be king. So he made a plot with some friends and had them all killed at one time, so that no one could prevent him from being king. And then his friends went and made Abimelech king.

(b) But Jotham, the youngest son of Gideon, hid when his brothers were killed, and so he escaped. Afterward he came out upon Mount Gerizim, and lifted up his voice and cried to the men who had made Abimelech king, The trees went to anoint a king over them. And they said to the olive-tree, Reign thou over us. But the olive-tree said, Should I leave my fatness, which God and man honor in me, and go to rule over the trees? And they

said to the fig-tree, Come thou and reign over us. But the fig-tree said, Should I leave my sweetness and my good fruit, and go to rule over the trees? And when all the goodly trees and vines had refused, they said to the bramble, Come thou and reign over us. And the bramble said, If in truth ye anoint me king, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

And Jotham said, If you have dealt truly and uprightly with my father's house this day, then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire also come out from Abimelech and devour you; and let the fire that devours you also devour him. And Jotham ran away and fled and went to Beer, and dwelt there for fear of Abimelech.

3. Tell the two parts of the story separately, and have them reproduced and named, and choose a title for the whole story. Explain what a fable is, and if there is time have one of Æsop's fables told in class to compare with Jotham's fable.

4. *Conclusion.* Gideon was a great leader of Israel, but he said Jehovah should rule. His son was the poorest of leaders, a mere bramble, but he was determined to become king.

5. *Text.* If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. *Judges 9:15.*

(Point out the absurdity of a thorn bush calling the great cedars to come under its little branches; and the wickedness of starting a fire in a bramble to burn the cedars when they will not come.)

6. *Home Session.* It may be necessary to study this parable a little in order to catch its shrewd satire. See if the child gets it in telling the story, the text, and the conclusion. See that the notebook is properly written up.

4 49. JEPHTHA'S DAUGHTER. *Judges* 11:29-40.

1. Review briefly the story of Edom, 3 21.

2. *The Story.* (a) Jephtha the Gileadite was a great leader; but his brothers did not like him, and drove him away. When the Ammonites made war on Israel, the elders of Gilead went to Jephtha and said to him, Come and be our chief. And he said, Did not ye hate me, and drive me out of my father's house? And why are ye come to me now when ye are in distress? But they said, We are turned again to thee now, that thou mayest go with us, and fight with the children of Ammon. And thou shalt be our head over all the inhabitants of Gilead. Jehovah shall be our witness. Surely according to thy word, so shall we do. Then Jephtha went with the elders of Gilead, and the people made him head and chief over them. And he served Jehovah from that time forth.

(b) Then the spirit of Jehovah came upon Jephtha, and he vowed a vow to Jehovah, and said, If thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace, it shall be Jehovah's, and I will offer it up for a burnt offering. So Jephtha passed over to Ammon to fight against them; and Jehovah delivered them into his hand; and they were subdued before the children of Israel. And Jephtha came to his house; and his daughter came out to meet him with timbrels and with dances; and she was his only child. And when he saw her he rent his garments, and said, Alas, my daughter! Thou hast brought me very low. For I have opened my mouth to Jehovah, and I cannot go back. And she said, My father, do unto me according to that which thou hast said; for Jehovah hath taken vengeance for thee on thine enemies. And he did with her according to his vow which he had vowed. And it became a custom in Israel, that the daughters of Israel

went yearly to celebrate the memory of the daughter of Jephtha four days in the year.

3. Tell the story in parts; have them reproduced and named; and also name the whole.

4. *Conclusion.* Jephtha made a rash vow; but he kept it, because he and his daughter were both faithful to Jehovah.

5. *Text.* My father, thou hast opened thy mouth to Jehovah; do to me according to that which hath proceeded out of thy mouth. *Judges 11:36.*

6. *Home Session.* When the pupil tells the story of Jephtha there is a good opportunity to talk over the whole subject of vows, and to give the child the view presented in the following statement. The notebook will be written up as usual.

By the Christian way of thinking, which of course Jephtha could not know, such vows are not desired by God. He is a loving Father rather than an exacting overlord. Faithful performance of a promise is a great virtue. But a foolish promise is sometimes more honored in the breaking than in the keeping. We do not bargain with God; and we do not believe that he wishes for such a sacrifice as Jephtha made. At the same time his sense of honor was admirable.

4 50. THE TONGUE TEST. *Judges 12:1-6.*

1. Review briefly the last lesson, especially as to how Jephtha became leader in Gilead east of the Jordan. On the map in lesson 4 46, note where Gilead and Midian lie.

2. *The Story.* (a) When Jephtha had conquered Ammon he hoped to live in peace in Gilead. But in the days of the Judges men loved to fight even when there was but little cause for it. On the other side of the Jordan to the westward in Ephraim lived other mighty men of Israel,

who were jealous of Jephtha's growing power. So they crossed the Jordan to Gilead and said, Why did you fight Ammon and not invite us to go with you? We will burn your houses over your heads. And Jephtha said, When I and my people were at great strife with Ammon, and I called you, ye did not save us. And so this time I took my life in my hand and went against them, and Jehovah delivered them into my hand. Why then have you come up today to fight against me?

(b) Then Jephtha gathered the men of Gilead, and fought with Ephraim, and smote them. And they took the fords of the Jordan against the Ephraimites. And when the fugitives of Ephraim who were scattered in Gilead came to cross back to their own land, and said, Let me go over; the men of Gilead said, Art thou an Ephraimite? If he said, Nay, then said they to him, Say now, Shibboleth; and he said, Sibboleth; for he could not pronounce it right. Then they laid hold on him and slew him at the fords of the Jordan, for they knew by the tongue test that he was an Ephraimite.

3. Tell the story part by part, having each part reproduced several times by the pupils. Have names chosen for each part, and after a complete telling of the story, give it a name. Compare this with the strange speech by which we are able to tell from what country a foreigner comes.

4. *Conclusion.* As the men of Gilead knew a friend or a foe by his speech, so are all people known by their manner of speech.

5. *Text.* Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer. *Psalms* 19: 14.

6. *Home Session.* This interesting story of the Tongue Test will be told by the pupil, the text recited, the conclusion stated, and the scripture passage will be read. Then the notebook will be prepared. If the map

in 4 46 is not good, let a new one be made for this lesson.

For the review which comes at the next class period, prepare the last three groups of fourth grade stories, namely the Tales of Bondage, the Wilderness and the Judges.

4 51. TALES OF BONDAGE, WILDERNESS, AND JUDGES.

Now that the fourth grade course has come to its close, there is very great importance attaching to the review, or clinching process, by which the impression of the stories is renewed and deepened.

Fourteen lessons are assigned for this review, namely, the Tales of Bondage, the Wilderness, and the Judges. If proper preparation has been made at home, it will be possible to carry this review through in a regular class period, otherwise it will take longer. But in any case there should be thorough work done by each member of the class in bringing back the fading images. Take extra time if necessary. Recall not only the details of the stories, but also the texts, and the conclusions.

The home session period should at this time take up the further task of recalling the stories further back. For the next class period, prepare to review the second and third groups of fourth grade stories, namely, the Parables of Jesus, and the Tales of Beginnings.

4 52. PARABLES AND TALES OF BEGINNINGS. REVIEW.

A review must of necessity come after the work has been covered, and therefore if the season is shortened, there is danger of missing it. It is necessary that wherever the course closes, allowance shall be made for a thorough review of the ground covered. This review should therefore be introduced at such time as will most

effectively recall the second and third groups of fourth grade stories, namely, the Parables of Jesus, and the Tales of Beginnings. The memory texts should not be overlooked. The completeness of detail with which this review is carried out will determine very largely the permanent value which the lessons will have in after life. Further time should be found in which to review the first group of Brothers and Friends.

INDEX TO PICTURES

Pictures are a great help to children in getting clear impressions and ideas of Bible incidents and personages. If a picture can be shown when one is telling a Bible story, the eye as well as the ear will help, both in receiving the impression and in retaining it. This of course is true only when the picture illustrates a central feature of the story. The selection has been carefully made with reference to the real help which the pictures can give; and wherever there is no suitable picture available there is none used.

It is desirable to give a copy to each pupil to be kept and looked at again and again. If this does not seem practicable there ought at least to be one copy at hand to show the class. These pictures are sold at one and one-half cents each in lots of ten or more, by W. A. Wilde Company, 120 Boylston Street, Boston, or the western office of the same company, Madison Terminal Building, Chicago. If you enclose \$6.15, and say, "Please send me (ten) sets of pictures for Mutch's 'Graded Bible Stories,' Revised Edition, Grade Three," you should receive 410 pictures, enough for a class of ten for one year. You can reduce this number in the lessons where two or three pictures are named by ordering only one picture for the lesson and indicating which number you want, for they are all good. If you want less than the whole set, order by number and state how many copies you want of each number.

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